

37
The Christian Duell,

IN TWO
SERMONS,

Ad Magistratum.

Preached at two severall ASSIZES,
held at TAUNTON in Sommerfet,

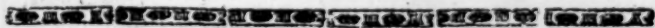
Anno Domini, 1634. 1635.

By Humphrey Sydenham. R

ROM. 8. 5.

*Qui secundum Carnem sunt, quæ Carnis sunt, sapiunt:
Qui verò secundum Spiritum, quæ Spiritus sunt.*

*Vellem quidem et carnem meam esse in vita; sed quia non potest, sit vel Spiritus meus, sit vel Anima mea. D. Aug.
Serm. 6. de Verbis Domini.*



LONDON,

Printed by IOHN BEALE, for Humphrey
Robinson, at the Signe of the Three Pigeons
in PAULS Church-yard. 1637.

Septinham
22

1774. c. 90

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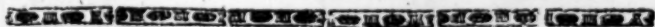
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The Christian Bible

IN TWO

SERMONS

By the Rev. Mr. J. H. P.

Preached at two several Assemblies

held at Faversham in Kent

on the 1st and 2nd of May 1791

By the Rev. Mr. J. H. P.



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TO THE TRVLY
NOBLE, BOTH BY

BLOVD and VERTVE,

Sir IOHN POULETT,

K N I G H T :

Sonne and Heire to the Right Ho-
nourable, IOHN, Lord POULETT,
Baron of Henton St. George.

SIR,



*If there be a Succession of Vertues
with the Fortunes of Great
men, doubtlesse there should be
of the Services of those that ho-
nour them. This makes me speak
boldly through the sides of your Noble Father,
whose continued respects towards me, and in-
couragements, I cannot better acknowledge
than by my thankfull expressions to such a Son;
who (in the hopes and expectations of his Coun-
tre)*

The Epistle Dedicatory.

they) shall no lesse inherit Him, than his Revenewes; And then, Honour, Riches, Wisdom, you cannot but prescribe for; & what else may either intitle you to Greatnesse here, or to Glory hereafter. Such a Patronage as This, I could not but listen after, where is as well Vertue to countenance me, as Power; and so perhaps, Censure and Prejudice may be a little hush'd, or at least, not so loud, but that the labours of poore men may travell the world; if not without their snarlings, (for who can so muzzle a blacke mouth'd Curre?) yet without their publique Barkings and traducements. Believe it, Sir, what I present you here is mine owne, though but a mite; and a mite thus offered cannot prove lesse acceptable to a noble Treasury than an Oblation of a richer value, since your Freewill offerings were ever of best esteeme, both with God and Good men; which doth hopefully incourage me of your faire entertainment of This, from the hands of

Your most devoted

HVM. SYDENHAM.



THE
CHRISTIAN
DUELL.

The first Sermon.

ROM. 7. 25.

*So then with the minde, I my selfe
serve the Law of God, but with the
flesh the Law of sinne.*



His life is a warfare, and this
Text a lively description of
it, where the parts lye as the
two Armies of *Israel* and the
Philistines did, in *Elah* & *Ephes*
Dammim, there is a Moun-
taine on the one side, and a
Mountaine on the other, and a Valley betweene
them, 1 *Sam.* 17. Here is first *Lex Dei*, the Law
of God; on that Mountain the *Israelite* pitcheth;

G

then

v. 5.

then *Lex peccati*, the Law of sinne, on this the *Philistine*, betweene both there is a spacious Valley, where *Dauid* encountreth the mightie *Goliath*, the spirituall Combatant, his fleshly adversary: and this in the *Ego ipse*, I my selfe; where the conflict is both hot and doubtfull; sometimes the flesh hath the defeate; and then the Law of God hath the glory; sometimes the minde is overlaid by the strokes of the *Flesh*, and then the Law of sinne. In this Duell our Apostle is a maine Champion, or to use his own word, a Servant, *Ego ipse servo*, I my selfe serve, and I serve two wayes; mentally with the minde, that is for the Law of God; carnally with the flesh, this for the Law of sinne. *Audi* (saith the Father) *vitam iusti in isto adhuc corpore, bellum esse nondum triumphum*, the righteous man hath but a skirmish here, no triumph; no triumph yet, but a daily tempest and struggling betweene the minde and the flesh, the Law of God, and the Law of sinne; and this Law is the occasion of that warre, and that warre of captivitie, and yet this captivitie at last of triumph; I finde a Law in my members fighting against the Law of my minde, and bringing me into captivitie to the Law of sinne, *v. 23*. Here is fighting and bringing into Captivity, that's the Warre on the other side, Wretched man that I am, who shall deliver me from the body of this death? I thanke God through Iesus Christ our Lord, *v. 24*. Here is deliverance from death, and Grace by Iesus Christ our Lord, this the Triumph. Now the ground both of that warre and this Triumph the Apostle locks up here in a

Serm. 44. de
temp.

Quando audis
repugnantem,
quando, cap-
tivantem, bel-
lum non agnos-
cis? D. Aug.
ibid.

Nempe

Nempe igitur, a so then, So then with the minde, I my selfe serve the Law of God; but with the flesh, the Law of sinne.

Thus you see how the *Field* is pitch'd, and every word in its severall *squadron*; but before wee enter *lists*, or can well shew you the *beate* of the encounter, it will not be amisse to open first what the word *Minde* imports, what her *office* and *properties*; then what the *Law of God*, and the service requir'd there, and so the *Analogie* between both. In the next *ranke*, what the word *Flesh* specifies, what the *Law of sinne*, the service due there also, and the relation between them. This done, I shall in the reare bring up the *ego ipse*, the Apostle himselfe, harness'd and ready arm'd for the spirituall conflict, and setting him betweene the *Minde* and the *Flesh*, the *Law of God* and the *Law of sinne*, typifie and represent unto you the state of a true Christian Souldier here on earth, how his loynes should be girt, his feet shod, his Armour buckled on, what his breast-plate, and Shield, and Sword, and Helmet, and how farre able, or not, to withstand all the fiery Darts of the wicked one. This whilst I endeavour to performe, I shall desire this honorable and learned Throng, to make use of Saint *Augustines* Apologie on the same subject, *Potentiam mihi praebeat charitas vestra, ut si habeam propter obscuritatem rerum difficilem disputationem, saltem habeam facilem vocem; ut autem prosit labor noster, sit patiens auditus vester.* Discourses which favour of depth and industry are most proper for noble and ingenuous Audito-

*D. Aug. Serm.
5. de verb. Ap.*

ries, and looke for patient attention, and candid interpretation. I begin, where I should, with the minde of man; tell you what it meaneth here, and how it holds conformitie with the Law of GOD.

PARS I.

With the minde I serve the Law of God.

AND for the better opening of this Cloud, both Fathers and Interpreters make a criticisme between *Soule*, and *Minde*, and *Spirit*; which some endeavouring to expresse, have not unfitly compar'd to a house of three roomes or stories, in the lower roomie is *Anima*, in the middle *Mens*, above both, *Spiritus*, as the Cock-loft or upper Region of the Soule. In these three is the substance of the soule lodged, *Quasi quidam sua Trinitas*, this being (it seemes) an Embleme of the Deity; a Trinitie in Unitie, and a Unitie in Trinitie; the Essence the same in all, but the proprietie diverse: like severall strings in an Instrument set in tune to make up one Harmony; and therefore it is call'd *Anima, dum animat; Spiritus, dum spirat; mens, dum meret & meminit*. Or else, *Anima, dum vegetat; mens, dum intelligit; Spiritus, dum contemplatur*: So that here is no Essentiall, but onely a Vertuall difference, the substance of the soule lying in the powers and properties thereof, and yet not divided into parts, but simple and indi-

*De spirit. &
Anima c. 12.*

individuall, these powers neither impairing nor adding to the unitie of the soule, no more than the diversities of streames to the unitie of one source or fountaine. And yet there are divers steps or degrees of perfection in them, in some of them, not all; *Oculus corporis est anima, anima, mens*, the soule is the eye of the body, and the minde is the eye of the soule; and as the eye is the beautie of the face, the bright Starre of that Orbe it moves in, so is this the beautie and bright Starre of the soule; and therefore that is called, *Mens quod eminent in Anima*; *Minde*, because it shines in the soule, as a light in the sphere it rolls in. Hence some would derive the Etimology of *Mens* from the Greeke, *Mēn*, which signifies the Moone, not so much for varietie of change, as brightness; or else, *Mens, a mensurando*, from a dexteritie it hath in measuring, or contriving. Now, *Disiudicare, & mensurare est actus intellectus*, (sayes *Thomas*) to judge and to measure is an act of the understanding; and the understanding is the very forme and selfe being of the soule, or rather the soule of the soule, as the apple of our eye is the very Eye of our eye; so that the minde is the beame and splendor of the soule, as the soule is of the body; so neere Divinity, and so much resembling it, that the *Romanes* of old ador'd the *Minde* as a Goddesse, and by *Marcus Emilius Scaurus* there was a Temple dedicated, *Dea menti, ut bonam haberent mentem*, as *S. Augustine* observes in his 4. Booke, *De civitate Dei*, 21. chapter.

Well then, that we may now looke backe un-

D. Aug. ut supra cap. 11.

Parte. 1. q. 79. Art. 9. ad 4.

to the Text, we take not here the word *Mens* physically, for reason and understanding as they are in *Meris naturalibus*; but Theologically, for the spirituall and regenerate part of man: And so taken, it stands at some distance with the word *Anima*, though not with the word *Spiritus*: For though every *Soule* be a kinde of *Spirit*, yet every *Spirit* is not a *Soule*, nor every *Soule* a *Minde*, at least, a *Minde regenerate*: but *Minde* and *Spirit* (for the most part) kisse in Scripture; Saint Paul in the latter end of this chapter, calling that *Mens*, which in the very beginning of the next, he names *Spiritus*: so that *Minde* and *Spirit* in a sacred sympathy goe hand in hand, but *soule* and *spirit* doe sometimes juttle.

My Soule doth magnifie the Lord, and my spirit hath rejoiced in God my Saviour, Luk. 1. 46. Here the blessed Virgin makes a difference betweene her *soule* and her *spirit*; and why? why? It is called *soule* in respect of *vivification*, *spirit* of *contemplation*: *Soule*, as it is a leiger and sojourner with the *body*, quickning and informing that: *Spirit*, as it is mounted and imbarqu'd for Heaven, and rapt with the beatitude of that caelestiall Host: the *soule* doth onely magnifie God as a God; the *spirit* rejoiceth in that God as a Saviour. In a word, the *soule* in man, as it is a *soule*, is like Fire raked up in embers; the *spirit* like that fire *extenuated* and blowne into a flame, the one *glowing* in our *ashy part*, the other *sparkling* in our *intellectuall*.

And this distinction the great Doctour himselfe

* Non in hoc gemino vocabulo gemina substantia intelligitur, sed cum ad distinctionem ponitur gemina vis ejusdem substantie, una superior, per spiritum, altera inferior per animam designatur: in hac utique divisione, anima & quod animale est in imo remanet; spiritus ceterum & quod spiritale est ad summum exolat, ab infimis dividitur, ut ad summa sublimetur, ab anima scienditur ut domino uniat.

De Spiritu & Anima. cap. 34.

Selfe ſeeth to his *Theſſalonians*: where after ſome benediſtion, at length he prayeth, that *their whole ſpirit, and ſoule, and body, may be preſerved blameleſſe to the coming of our Lord Ieſus Chriſt, 1 Theſ. 5. 23.* Marke, hee begins with the *ſpirit*, *Oculatiſſima hominis parte*, the Eagle part of man which eyes things divine; that like another *Mary*, alwayes ſits at the feet of *Ieſus*: then comes the *ſoule*, *Quæ naturales exercet ratiocinales*; this like another *Martha*, is cumbred with much ſerving, buſied about *Reason* and the *naturall faculties*; but the *unum neceſſarium* it hath not choſen yet. And laſtly the *Body*, that *villa Martha*, the Village where our *Martha* dwells, thoſe earthly affections of ours, which ſo taſte of the *body* and *earth*, that if they be not reſtrain'd, make man as it were all body, that is, all carnall; for which cauſe we finde ſome men call'd *ſpiritual*, ſome *animall*, and ſome *carnall*, *1 Cor. 2. 3.* Thus the *ſpirit* is *ἡγεμονία*, as a Pilot or Governour ſquaring and faſhioning new motions in the regenerate, and ſubjecting their will to the will of God: The *ſoule* is *ἡ συντηρὰ*, under whoſe *Lee* come the ſenſitive faculties, *Reason*, *Indgement*, not yet waſh'd and purified by the *ſpirit*: the *body*, *Organum illorum*, the engine and Inſtrument of both, which they imploy in their diverſities of actions and operations: Theſe three are the integrall parts of a man *regenerate*, when of the earthly man there are only two, *ψυχή*, and *σῶμα*: *ſoule* and *body*; no *ſpirit* he, it is fooliſhneſſe unto him. Hence proceedes that double man ſo frequently mentioned in the Scriptures; the one

ψυχικός,

*Stella in cap.
1. Luca.*

*Aver. in Ep. 1.
Theſſ. cap. 5.
v. 23.*

Argues, who is also *unpurged*, *Animall* or *carnall*, and lives yet in the state of *Nature*; the other *purged*, *mentall* or *spirituall*, and in the state of *Grace*, shewing his profession by his *Faith*, and his *Faith* by his *Workes*. Now, as with man there is a double man, *spirituall* and *secular*; so with the *spirituall* man, there is a double man too, *inward* and *outward*; the one in the Text here call'd *Minde*, the other *Flesh*, that serving the *Law of God*, and this the *Law of sinne*.

And here, by the *Law of God*, wee understand not *that* onely on Mount *Sinai*, first promulgated by *Moses*, and after him taught by the Prophets, but *that* also on Mount *Sion*, by Christ and his Apostles; to wit, The eternall will of God declared in the *Dollrine of the Gospell*, which is no lesse a *Law* than the other; and this *Law* every regenerate man doth *serve*, *serve* though not *fulfill*; *serve* with the *minde*, a willing *minde*, crying out with the Prophet, *My heart is ready, my heart is ready*, so ready, that it panteth and *gaspeth* for the *water-brooke*, the *Commandements* of God; which are as *deepe waters*. But on the other side, the *Flesh* playes the Craven, and as if it had received some deadly wound, makes him complaine with the same Prophet, *Thine Arrows sticke fast in me, there is no healsh in my flesh, nor any rest in my bones by reason of my sinne*, *Psal. 38. 3.*

You heare then. how sinne still lyes at the doores of the *Flesh*, though the *Flesh* be not properly the seate of *sinne*, but the *soule*; and yet the *soule* new borne by the *spirit* serves principally the

Law

Psal. 42. 1.

Law of God, which is indeed rather a *freedom*, than a *service*; a *perfect freedom*, sayes our *Lyturgie*, and because made *perfect* by the *Spirit*, the *Spirit of freedom* too, *Non accepistis spiritum servitutis, sed libertatis*; And if *Christ* have made us *free*, we are *free* indeed; otherwise, our *freedom* is no better than a *bondage*, *Rom. 8. 15*. This made the *Singer of Israel* warble sweetly, *The Law of the Lord is an undefiled Law*, converting the *soule*: And the *soule* in this manner converted, is a kinde of *undefiled soule*; because it so serves the *Law of the Lord*. Thus, *He that is joyned to the Lord is one spirit*, *1 Cor. 6. 17*. One *Spirit*? How? *Essentially*: no, howthen, *accidentally*; one in *charity*, consent of *will* *grace*, and *glory* too, *Qua hominem faciunt, quasi Divinum, & Deum*; which make a man as *twere* *divine*; so farre forth *God*, that with *God* he is as one, and the *same spirit*: And therefore a *chaste* and a *holy soule*, the *Fathers* often stile *Dei sponsam*, the *Betrothed of the Lord*. Now, *Sponsa* and *Sponsus* (as *S. Bernard* notes) *Maxime indicant internos animi affectus*: And doubtlesse, *God* doth so intimately affect a *religious* and a *sanctified soule*, that in his *Armes* he doth imbrace it, even as his *Spouse*; and with the *Beloved* in the *Canticle*, doth even *kisse it with the kisses of his mouth*; and therefore, as at first, in the *matrimoniall Union* betweene *man* and *wife*, *Two* were made as one *flesh*; so in this *mysticall union* betweene *God* and the *soule*, *two* are become as one *spirit*.

Againe, *The Commandement of the Lord is pure*, and giveth light unto the eyes, *Psal. 19. 8*. Light unto

H

the

Pla. 19. 7.

Cornel. Lap. I.
Cor. 6. 17.

Serm. 7. sup.
Cant.

Cant. 1. 2.

Psa. 36. 10.

Psa. 119. 105

Prov. 4. 18, 19

2 Cor. 4. 6.

Luk. 1. 79.

the *Eyes*, what *Eyes*? the *eyes* I told you of before, the *eyes* of our intellectualls, the *eyes* of our minde, which being dimm'd, and clouded by the fall of the first man, God doth illuminate againe by the beames of the *spirit*: and the *Eyes* thus opened, behold instantly *the wonderfull workes of his Law*; and so, *In lumine tuo videbimus lumen*, In this light wee shall see light, the Light of his Word and Commandements, which he called, *A Lanthorne unto our feet, and a light unto our pathes*; and without which we grope in ignorance and error, walking in blindnesse and in the shadow of Death; the way of the wicked being darknesse (saith *Salomon*) and a continuall stumbling, but the way of the Just, as a *shining Light, which shineth more and more unto the perfect day*: And therefore *S. Peter* calls the word of *Prophecie*, (which is the Word of God, and of his Law) *A Light which shineth in a darke place, untill the Dawne and the Day-starre arise in our hearts*, 2 Pet. 1. 19. Our hearts which were but the Chambers of darknesse, the couch and resting place of our blinded minde, God, who hath commanded lights to shine out of darknesse, hath shin'd into, shin'd into the darker corners of them, To give the light of the knowledge of the Glory of God in the face of *Iesus Christ*, who is the spirituall day-star, that day-spring from on High, which through the tender mercies of God hath thus visited us, giving light to them that sit in darknesse, and guiding their feet in the way of everlasting peace. Hereupon the Kingly Prophet ravish'd, it seemes, with the joy of the inward man; tells us, That the statutes

of the Lord are right, and rejoyce the heart, Psal. 19. The heart which was before meereely sensuall, a rude lump of flesh, a cage of uncleane birds, a bundle of sinfull and impure thoughts, they new brush and sweepe, and so garnish with spirituall gifts and graces, that insteed of drooping, they cheere and elevate it; making that which was before the ground of Terror, the meanes of rejoycing; more desiring it now than gold, than fine gold; sweeter than the hony or the hony combe: that, to the *mind* regenerate, the Law of God is not a service barely, but a delight; *His delight is in the Law of God, and in that Law doth he exercise himselfe day and night*, Psal. 1. 2. And indeed, wherein should he be exercised? what object more proper or more blessed? what should the Spirit minde, but the things of the Spirit? what the Righteous aime at, but his center and eternall resting point? God hath created man for his own Glory; and as Man is the end of the world, so is God the end of man, and his Glory of both: And therefore he is call'd, *The Temple of the Living God*, and his minde the *Sanctum Sanctorum* in that Temple; in which God is said, not onely to dwell, but to walke, 1 Cor. 6. 16. *O quanta illi Anima latitudo, quanta & meritorum prerogativa, qua divinam in se praesentiam & digna invenitur suscipere, & sufficiens capere!* saith S. Bernard. That Soule is of a boundlesse circuit and goodnesse, that can comprehend the incomprehensible God: Cannot the greater World containe him, and is he involy'd in the lesse? Is the *Minde* a Temple for him to dwell

V. 8.

SERM. 27.
SUP. CANT.

in, that dwelleth not in *Temples made with hands*? Is there in *man* a *Tabernacle* for his service, as whose teete both *Men* and *Angels* fall downe and worship? This then should mount him above the world, and all the base Lees and dregs thereof, disrobe him of his earthly garment, make him put on the *New man in Righteousnesse and Holines*, shake off the very dust from his feete, those dusty corruptions which sticke so fast on his feet of frailty, lifting himselfe above himselfe, and retiring from all outward things into the *Soule*, the *soule* unto the *minde*, and the *mind* unto *God*, may seeke his conversation in *Heaven* onely, minding nothing but *Heaven* and *Heavenly things*; every true sanctified *soule* being not only *Heavenly*, (saith *S. Bernard*) but *Heaven* it selfe; and sitting in the body, *tanquam Deus in suo mundo*, where his understanding shines as the *Sunne*; his vertues as the *Starres*; and his *Faith* as the *Moone*; which he calls, *The faithfull witnes in Heaven*. And so *Man* being a kinde of *Heaven* to himselfe, and having a *God* within him, ruling and commanding it, should alwayes have his *Contemplation* wing'd, his thoughts towring upwards to the *God of Gods* in the *Heaven of Heavens*, where there is joy unspeakeable for evermore.

And now you have heard what the *Front* of the *Text* meaneth by the word, *Mind*, what her office and properties, and how they looke to the *Law of God*; In the next ranke I am to shew you, how the *Flesh* comes up with all her *Forces*, and how that joynes with the *Law of Sinne*.

S. r. m. 27.
sup. Cant.

Psal. 89:36.

PARS II.

With the Flesh I serve the Law of Sinne.

SOME Expositors leaving the Geneva Rode, and
 Streading the by-ways to *Rhemes* and *Doway*,
 make a double part in Man, *Reason* and *Sensuality*;
 the one of them they stile *Spirit*, the other *Flesh*,
 dishonouring thereby the sacred Doctrine of our
 Apostle, as if *Reason* and the *Spirit* sounded alike,
 in regard of the *Inward man*; *Flesh* and *Sensuality*
 in respect of the *Outward*: But this were to rivall
 Philosophy with Scripture, send *S. Paul* to *Sta-*
gyra, and *Aristotle* to the Schoole of *Tyrannus*;
 for the same Divinity the great *Peripateticke*
 preacheth in the first of his *Esbicks*; where hee
 divides the Minde into two parts, *λογικόν*, where
Reason dwellerh; and *λογικόν*, where *Passions* reigne:
 These drawing one way, and That another; Ap-
 petite in an incontinent man, being towards *Rea-*
son, ut *membrum paralyticum*, as a limme that is
 stricke with the dead Palsie, turne it to the right
 hand, and it falls to the left; whatsoever *Reason*
 dictates for the better, *Sensuality* straieth to the
 worse, and what is that (say they) but the *Flesh*
 and the *Spirit*? Thus, they would confound *Nat-*
ure with *Grace*, the meere *Carnall men* with the
 Regenerate; making the struglings of the one
 betweene *Sensuality* and *Reason*, the others com-
 bate betweene the *Flesh* and the *Spirit*; But *S.*
Augustine tells *Julian* the Pelagian (who first
 hatch'd this dangerous Cockatrice) that in these

Acts 19.9.

Cap. 13.

Lib. 6. cap. 11.

words of the Apostle. *Sunt gemitus sanctorum, contra carnales concupiscentias deicantium*, the deepe sighes and groanes of the Saints, breath'd out against their remainders of corruption, and their carnall frailties; their *minde* serving the *Law of God*, but the *Flesh* the *fraile Flesh*; lead captive by the *Law of Sinne*.

Isa. 40. 6.

Gen. 6. 3.

Epist. 164.

Cornel. a lap.
in Canon. verl.
Epist. Sancti
Pauli, pag. 22.

Now, in Scripture, you know the word *Caro, Flesh*, is taken either properly, *pro carnulentâ illâ mole*, for the body which is compos'd of *Flesh*; or else Tropically, for her fleshly qualities: and in this latter sense it sometimes signifies the *corruptions* of the *Flesh*; sometimes, the *lusts of the Flesh*; sometimes men expos'd to *Both*, which are nothing else but *Flesh*; and hold a direct Antipathy with the *Spirit*: And therefore the learned *African* tells his *Consentius*, that he that will be *Eminent in vertue*, must be free of the *Flesh*; And hence is the Apostles, *Vos non estis in carne, Yee are not in the flesh but in the spirit*, Rom. 8. 9. And the Evangelists; *Quicquid natum de carne, caro est, Whatsoever is borne of the flesh, is flesh; and whatsoever is borne of the Spirit, is Spirit*; Joh. 3. 6. Againe, *Caro* goes sometimes for *Concupiscentia*, not properly, as if *Flesh* were *Concupiscentie*, it selfe, but Metonymically; because the *Flesh* is; as it were, the shop of the Soule, where it moulds and workes, as the Potter doth his clay, *Concupiscentiarum imagines & portenta*, I know not what strange *Anticks* and *Monsters* of concupiscentie: And therefore some Philosophers are of opinion, that as the sensations, so the motions of the sensitive appetite are

as well in the *body* and organs of it, as in the *soule*; though others more subtilly, and indeed more rationally, say, that as they are *spirituall*, *vitall* and *animall*, so they are in the *soule* onely; since *that* alone is said, of it selfe to live, and the *body* by that life; and yet the *body* (as they conceive) by the *Organs*, *Spirits* and *Blood*, doth dispose and assist the *soule* in these and the like motions and operations, whereas Saint Cyprian will by no meanes heare, that the *afflictions* should any way belong unto the *body*, but to the *soule*, *Hoc ipsum quod dico carnis afflictus, improprie dico*, saith the Father: For vices indeed are principally the *Soules*, to which sinne is directly and properly imputed, for as much as it is indowed with judgement, will, knowledge, power, by which it may eschew that which is evill, and cleave to that which is good: the *Soule* using the *Body* as the Smith his hammer, or his Anvile, by which hee forgeth and fashioneth, *Omnium turpitudinum idola, quarumcunque voluptatum simulachra*, all her voluptuous and filthy Idols of lust and sensualitie. The *Flesh* doth neither dictate nor invent, nor forme, nor dispose; no project, no thought, no malice, no sinne from her; not from her, but by her; the *soule* not sinning neither, but by the *flesh*, *Saltem meditatione remota*: And yet the *Flesh*, as it is *Flesh* meerely, without the *Soule*, can neither sinne, nor serve sinne; knowing that when the *Flesh* is separated from the *Soule*, it is nothing else but *Putredinis massa, & paludis Aceruus*, a putred and corrupt Masse or Bog, and when it is joyned with

S.cyp. in prol.
de Cord na-
vint. Christi.

Idem ibid.

with it; It is at best, but *Quadrige Anima* (as *Galien* calls it) the Chariot of the Soule, in which it jogs for a time in Triumph, and then it is *Seneca's Carcer anima*, the Goale and Fetters of the Soule; nay, his *Sepulchrum anima*, the Greekes calling it, *οἴμα, quasi οἴμα*, a Tombe or Sepulchre, a living death, a sensible carrion, a portable grave; *Ubi homo in vitijs est sepultus, ubi corrupti corporis scatens scelera, ubi homo hominis est sepulchrum, ubi in homine, non homo cernitur, sed cadaver*: as the golden tongu'd *Chrysologus* in his 120. Sermon upon the fifth of *S. Matthew*.

But what then, is it this Carcasse and Tombe, and Sepulchre *S^t. Paul* here so much complaines of? is it the bodie and the frailties there, that are here meant by this word *Flesh*? noe: But as before wee tooke the word *Mens*, Theologically, not Phisically; so doe wee here the word *Caro*, *Flesh*; not for the fleshy lump, this fraile masse of *skinne & bloud*, and *nerves* kneaded and incorporated into one substance: but for the *Carnall* and as yet unregenerate part of man, *Will, Minde, Affections*, soild and corrupted from the old *Adam*, so *Gal. 5. 20*. Heresies are called *καρνα τῆς οὐρα, Workes of the flesh*: Now, Heresies you know flow from the minde, not from the bodie, so that the minde is in some sort *Flesh* as well as the other, not flesh sensible and materiall, but Metaphorically taken: insomuch that the very Saints and servants of God, as long as they have the dregs and remainders of sinne about them, not only in the inferior part of the soule; but even in the minde and the will,

will, are said to bee *Flesh*; and the reason is because that that sinne by which wee consent unto the lusts of the flesh is not committed but in the will, where it hath his originall and foment. The Schooleman defining *Concupiscence* to bee nothing else but *Voluntatem improbam, qua Anima appetit fornicari in creatura*. A depravednes of the will, by which the Soule desireth to play the strumpet with the creature: And hence it is, that the Apostle confesseth that hee is not yet delivered of the burthen of the *Flesh*, that hee still labours of her infirmities; that hee is *Carnall* both by *Nature* and *Suggestion*; by * *Nature*, because borne so; by *Suggestion*, through the daily flatteries and titillations of his fleshly associate, *Quæ non post nos, sed in nobis, nos sequitur*, saith *S^t. Ambrose*; which haunts and whores us wheresoever wee goe; a continuall *Dalilah* about us, and within us; not discarding of this *Hittite*, nor this *Amorite*; but in despite of us, it will bee meddling with our flesh pot, so journe it will in our *Mosech* here, & dwell in our tent of *Kedar*. However, I presume, you conceive a difference betweene *Flesh* and *Flesh*, onely that is *meerly Carnall*, and another which is carnall but *in part*; him that is *In the Flesh*, walks *in the Flesh*, and whose weapons are *fleshly*, and him that is onely obnoxious to the *Infirmities of the flesh*, an *Amphibion* (as I may call him) betweene *Flesh*, and *Spirit*, *Carnem habentem legi Dei obstreperam* (as *Carthusian* speaks) whose flesh is ever scolding with the Spirit, and his spirit ever chiding with the flesh; for to bee flesh imports for the most part a humane Imbecillitie;

I

but

*Altijsod. lib.
3. tract. 2.
cap. 3. q. 2.*

** Pareus in
cap. 7. ad Rom.
v. 25.*

*de penitent. lib.
1. cap. 14.*

*In cap. 7. ad
Rom.*

Serm. 6. de
verb. Dom.

S^t Bernard,
serm. 7. sup.
cant.

v. 23.

v. 24.

but to be *In*, or *After* the flesh, an vniversall bondage and subjection of mans nature to the *lusts of the flesh*. The *Patriarchs*, and *Prophets*, and *Apostles* them selves were flesh, and liv'd heere (saith S^t. *Augustine*) but they liv'd not here *In the flesh*; *Portabant Carnem*, *non Portabantur a Carne*, the flesh was their *Burthen*, not their *Guide*. And therefore it is one thing to say, that Sinne and fleshly corruptions are in *man*; another that man is *in sinne*, and *in the Flesh*; as that of S^t. *Peter* to *Simon Magus* was more wounding, *Thou art in the gall of Bitternes*; then if hee said, the gall of Bitternes is in thee; For, for *man* to bee *In sinne* and *In the flesh* presupposes a kind of *Vassalage* and *Thraldome*, sinne & the flesh have over him; for sinne to bee in *man*, an *Hereditary* corruption, *quam nec fugere possumus*, *nec fugare, circumferre necesse est*, which wee can neither shake off nor avoid, but it sticks like a Burre to our fraile condition, and though we labour to wash it out with all our *Hysop*, all our *Nitre*, yet this *Aethiope* will not bee cleane, this *Leopard* will not change his spots; but though the *Minde* bee intent upon the *Law of God*, yet the *Flesh*, the weak, weake *flesh* will bee still serving the *Law of Sinne*.

The *Law of Sin*? what's that? what? that which before S. *Paul* entitled to the *Lex membrorum*, The *Law* in his members; & what is that *Law*? That which in the next verse, he calls *Corpus mortis*, The *Body of death*. And what is that death, and that *Law*? That which all the *Servants* and *Saints of God* have pang'd, and groan'd under *Concupiscence*; that which S. *Austin* styles *legem fetidam*, *legem miseram*

feram, vulnus, saniem, languorem. A putred loathsome and wretched law, an enticing & lustful law, lodging and reigning in our very members; and in such a Tyrannicall way, that the Flesh is even inforc'd to serve, and obey it, and therefore by the Apostle here call'd νόμος, a Law, the word Law being taken at large, for any thing that governes, and moderates our actions. So that Concupiscence holding such a strict Empire and Command over it, can be no lesse then a Law unto it; and therefore Peter Martyr calls it, *Vim* * *peccati, et innata pravitatis*, The Scepter (as it were) and Prerogative of sinne; an inbred pravitie, *Qua quisque carnis consuetudine implicatus astringitur*, By which every man, involv'd in the customary snares of the flesh, is so manacled & bound as by a rigid Law. Now it is call'd *lex peccati*, The law of sin, because such concupiscence is sin indeed, not only *Fomes, et Causa*, and *Pæna peccati* (as the Church of Rome doth cavill) but *peccatum* it selfe, S. Paul, no lesse then fourteene times in this Epistle calling it plainly *Sin*; seven times in this Chap. foure times in that before, & three times in the next that follows. It is called *Lex membrorum* the law in our members, because it useth all our parts & powers & faculties, as instruments or members: or else *lex membrorum*, in relation to *corpus mortis*. This law in the members, being afterwards call'd *The body of death*, and there is no true *body*, you know without its *members*; which members do here signifie, as wel as the Powers of the mind, as al the parts of the body, infected & defild by sin, which as an hereditary disease we have derived

Serm. 46.
de romp.

* In c. p. 7. ad
Rom. v. 24.
* D Aug. in 7.
ad Rom. tom. 4.

Pet. Mart. in
cap. 7. ad Rom.
v. 24.

even from the wombe, residing not onely in some one part of us, but sprinkling this contagion through the *Whole Man*, and every parcell and meeneer of him.

Now this whole man though it suffer the distinction of *Interior* and *Exterior Homo*, yet it is but one & the self same man; But by reason of divers *States*, *Affections*, and *Operations*, call'd the *inward* and the *outward* man; and not as the *Manichees* wildly fancy teaching *two soules* in man: the one *good*, from which virtues flowed; the other, *evill*, whence vices proceeded; and so consequently, that in *one man* there were, as *two men*; the *inward* embracing *those virtues*: and the *outward*, following these *vices*; but in one, and the same man, there is *one* and the *same soule*; and in this same soule, and the same *portion* and *faculty* of it, *Calvine* sets this *Apostolicall combat*, making the *inward man* nothing but the *minde*, *quatenus consentit legi Dei*, the *outward* the same *minde*, *quatenus concupiscit mala*, which though the *Iesuite* cry downe for *duarum et Haretica*, and set's up *Reason & sense* in a vie with the *Flesh* and the *Spirit*; for mine owne part I thinke it both senselesse and reasonlesse; forasmuch as the combat betweene these is proper onely to the *Regenerate*; Betweene the other, to the meere *naturall* and *carnall* man, who hath *no touch* of the *Spirit* at all, nor oftentimes of *God* about him. And therefore that wee may at length take away the vaile from this darkned face, pull aside the curtaine that so obscures the Text, wee must know, that in *one* and the same *S. Paul* here there

*Cor. lap. in cap.
7. ad Rom. v.
25.*

*S. li renati habent hominem interio-
riorem,
Ephef. 3. 16. soli filij dei sunt renati, Ioh. 1.
13. & soli renati spiritum habent. Rom.
8. 14. quem mundus excipere non potest. Ioh. 14.
17.*

there is a double man consider'd, the one, *Interior* Ingrafted into Christ, assisted and agitated by the holy spirit, which searcheth every chinke & cranny of the heart, watering her barren furrowes, and sending showres into the little vallies thereof, making it fruitfull with the drops of raine, suppling and mollifying that stone like flesh; According to this man, which is inward; he wills that which is Good; approves the law of God; serves it, delights in it, magnifies it; The other *Exterior*, which is not yet totally renewed, but remains in part carnall, still retaining the corruptions of mans nature; and as a prisoner to the flesh, hath not yet knock'd off his *Gives* and *Fetters*; This man being still outward to the world, followeth the law in his members; And hence is that *apparent* that contrary warre in the same man, in the one part or wing of him, we see the law of the members, fighting and strugling for the law of sinne, leading man captive through the infirmities of the flesh: On the other side, is the law of God: to which, in a holy correspondency, the minde or will being renewed, assent. Betweene these is the *whole man* placed, *quasi communis praeda*, as a common booty or prey exposed unto the assaults of both. And in this encounter it speeds with him, as with the two opposite armies in the valley of *Rephidim*, *Exod: 17*. sometimes *Israell* prevaieth; sometimes *Amaleck*; the minde sometimes; sometimes the flesh: As long as the *bands be held up*, whiles the thoughts be elevated, the minde soring, there is a great

Psal 65. 11.

*Arct. in cap. 7.
ad Rom. v. 23.*

shout heard in the Hebrew Campe, the Israelite bath the day, the inward man prevaileth, and then the Hefannah goes for the Law of God: but when the hands be let downe, when his devotions are a drooping, when he begins to flag and grovell towards the Flesh, straight there is a noyse of victory in the Heathen troops, the Amalekite gives the chase, the outward man prevaileth, and so the cry runnes for the Law of sinne. In this case the regenerate man must doe as Moses there did, rest upon the stone, the Corner-stone, Christ Iesus: and his hands being wearie with lifting up, his mentall parts overburdened with the waight of the flesh, Faith and Prayer, like another Hur and Aaron, must pillar and support them; then he shall be steady till the going downe of the Sun, till hee set in death; when Amalek shall be discomfited, all his spirituall enemies put to the sword, and he in peace goe in and possesse the land promised to his Fore-fathers, the celestiaall Land, the Canaan above, where he shall raigne with Abraham, Isaac and Iacob, for ever and ever.

Thus in a double ranke, I have shewed you the double man, inward and outward; the one under the colours of the flesh, marching for the Law of sinne; the other under the Ensigne of the spirit, fighting for the Law of God. It remains now, that in the Reare we bring up the Ego ipse, the Apostle him selfe ready arm'd for the conflict; and viewing him, dividing these Ranks, observe how with the Minde he serves the Law of God, but with the Flesh the Law of sinne.

PARS III.

Ego ipse servio, I my selfe serve.

SOME ancient Hereticks, taking occasion by the error of *Origen*, (whom many of the Greeke interpreters followed, and some of the Latine) make here a *Prosopopeia*, or *fiſtio perſona*, as if by this *Ego ipſe, I my ſelfe*, Saint *Paul* himſelfe had not beene underſtood, but ſome other by him perſonated (ſome unregenerate or carnall man) or if himſelfe, himſelfe as he was formerly under the Law, and not yet under Grace : In which opinion the great Saint *Auguſtine* confeſſeth that he ſometimes wandred, but afterwards tooke up with his *Primælitè intellexeram, vel potius non intellexeram*, in the firſt of his *Retractions* 23. chapter.

And upon this tide many ſcruples of the Church then weré after waſted to poſteritie. The *Pelagians* of old, and their way-ward Proſelites, have ſcattered two peſtilent *Epistles* to this purpoſe, the one written by *Iulian* to *Boniſace* at *Rome*; the other by eightene Biſhops, Ring-leaders of that Faction, to the *See* of *Theſſalonica*, both which quoted and confuted by the learned Father in his *Anti-pelagian* controverſies, principally againſt *Iulian* the *Maſter-maſter* (if I may ſo ſtile him) of that dangerous Sect; who contended, that under this *Ego ipſe*, Saint *Paul* either deſcribed, *hominem aliquem libidinoſum*, ſome one that was lux-

urious

S. Chryſ. Theo. Baſil.

S. Amb. Ierome.

D. Aug. ad Simplicium lib. 1. q. 1. D. Aug. lib. 6. cont. Iul. an. c. 11.

V. d. fuſius, Par. in cap. 7. ad Rom. v. 25.

urious or incontinent, nor yet wash'd from the grosser corruptions of the Flesh; or else discover'd the nature of man after the Fall, *when* and *how farre* he might prevaile without grace; and upon this misconjecture, they strooke at the heart of originall sinne, strangled that in the wombe of our first Parents, gave sucke to new fancies of the times, cocker'd an upstart of their owne begetting, shoulderd up nature with grace, engag'd freewill in matters of the Spirit, contrary to the Apostles *Peccatum in me habirans*, and his *quod non vellem*, *loc ago*, in the 15. and 17. verses of this chapter. But it is more than probable, that this *Ego ipse* reacheth Saint *Paul* himselfe, he continuing his complaint, in the first person, through the whole body of this chapter, *Ego sum carnalis*, *ego agnosco*, *ego consensio*, *ego delector*, *ego servo*, it is *I that am carnall* at the 14. verse, and *I allow not*, at the 15. and *I will not*, at the 16. and *I delight*, at the 22. and *I serve* here, at the 25. I, I my selfe, I Saint *Paul*, I the Apostle, I the great Doctour, I the chosen vessell, hee gives not the least hint or touch of any other: And therefore it is a bold Fiction, and a manifest depravation of the Text, to wire-draw Scripture to mens private purposes, interpreting here *Ego*, by *Alter*, as if I Saint *Paul* were not carnall, not sold under sinne, not captivated by the Law of it, but some other, some *Jew* or *Gentile* not yet converted, when the maine bent of the great Doctour driveth another way, he speaking of himselfe in the state of his Apostleship, the consists and skirmishes hee then

Ego nescio quid sit Scripturas penitus pervertere, si hoc non sit, Beza Annot. in cap. 7. Rom. v. 25.

then had betweene the Minde and the Flesh, not of his old Pharisaicall condition, as some dreame, for the words are of the present, *Ego servio*, not *Ego servivi*, not I did, but I doe serve, and not barely *tyo*; neither I, but *unra tyo*. I my selfe, I and no other, which excludeth all figurative interpretation whatsoever: And therefore doubtlesse the Apostle here, even as * Apostle, by an ingenuous and humble confession of his owne frailties, doth bewaile his present condition, and though in the state of grace, findes himselfe not onely not conformable, but in part averse to the spiritualitie of this Law; acknowledging with deepe groane, that he was *Peccati mancipium*, sold under sinne (as he phraseth it) that inward sinne he meane, *Concupiscence*, not onely a servant to it, but a very captive *arxuanam Corpi*, leading mee captive to the Law of sinne, v. 23. A Metaphor taken from the practice of Generalls in their Warres, whereas some are destin'd to the Sword, so others to thraldome and imprisonment: In which, though there be not alwayes a noyse of slaughter, there is of bonds and shackles, and sometimes of death too, when the *Ammonite* must to the Saw, and the *Axe*, and the Harrow of iron, 1 Chron. 20. 3. But in this Apostolicall Warre there is no danger of the *Axe*, nor the *Saw*, though there be of the shackle; no stroake of *Fate*, but of captivity; no marking out to the *Sword*, but to *Ransome*, to that, *Empti estis pretio magno*, 1 Cor. 6. 20. In expectation whereof, though he complaine for a time of wretchednesse and death, with a

* Sed hoc forte aliquis; non Apostolus; certe Apostolus. D. Aug. serm. 5. de verb. Apostoli.

Non non de-
raus sed de-
plorantia car-
nis infirmita-
te. Aret. in c. 7.
ad Rom. v. 24.
Trahis capti-
vum in legem
peccati, solum
est venati, cum
impis, & a
gratia alieni,
ultra ad ma-
la currunt,
immo ruunt.
Par. ad cap. 7.
Rom. v. 25.

Nemo sponte
captivatur.
par. Rom. 7.

17. 18.

Ser. 3. de verb.
Apostolice.

Quis me liberabit? who shall deliver me from the body of this death? yet a death indeed he rather bewailes than suffers, this being the voyce not of one despairing, but deploring his carnall infirmities: So that in this service of the law of sinne, Saint Paul is not a voluntiere you see, but goes upon command, hath his presse-money from the Flesh; serve he must, whether he will or no; he hath a Marshall within him, that dragges him as a slave, and hee must fight or suffer: This makes him groan indeed, groan to an *Erucosus ego homo*, wretched, wretched man that I am: And yet, though he so groane, and under the heate (it seemes) of his restlesse assaults, and is thereby inforc'd sometimes to retrain; yet hee leaves not the field totally; a Captaine he had rather be than a coward; and a Captive hee is made, but 'tis much against the haire; serve hee doth, and must, but assents hee will not; his minde is engag'd another way, that's for the Law of God; but the Flesh, the traiterous Flesh, lyes in ambush all the while, and this betrays him to the Law of sinne: this makes him so deeply complaine, I know that in mee, that is in my Flesh, dwelleth no good thing, that is true, none, not in my Flesh, no good there, and why? because it serveth the Law of sinne. But I know againe, that in me, that is in my minde dwelleth some good, that's true too, good there, and why? because it serveth the Law of God: *Et in isto bello est tota vita sanctorum*, saith Saint Augustine. Every sanctified life, is but a Duell, such a Duell as this, between the Minde and the Flesh: No true childe of God but

but hath beene a Captive in this Combat: who-
soever is regenerate, is *spirituall*, I confesse, but he
is in part *carnall* too, for as much as he hath not
depos'd his carnall infirmities, nor yet totally
uncloth'd himselfe of *Nature* and the *Flesh*, *Si
quis dubitet, excutiat cor suum*, if any scruple it,
let him search his heart a little, sift his owne bo-
some; and there hee shall finde either his lust
lurking, or his hypocrisie: we are not *all Minde*,
nor *all Flesh*, but compos'd of both, lest we should
either *despaire* for our *infirmities*, or grow *proud*
through our *spirituall endowments*: The *Mind* per-
haps may be mounting, and rowzing as it were
her seathers, take her flight upwards to God and
his *pure Law*; but the *Flesh* will be still bottoming,
fluttering here below, and stooping servilely to
the *Law of sinne*.

Now, this *Law* hath not barely an *habitation* in
our *Members*, but a very *Throne*; it not onely *pos-
sesseth* the Regenerate, but *raignes* in him; raignes
in him as a *Tyrant*, not as a *King*; makes him a
slave, not a *subject*; bids him acknowledge a *sword*
for a *Scepter*, and a *Scorpion* for a *sword*: And there-
fore *Lombard* tells us, that it is *Ipsè Tyrannus in
membris*, a very *Nero* in our members; or else,
Manubrium Dæmonis (as *Pimenius* hath it) the
Hilt of the Devils sword, by which he brandish-
eth; and plaieth so cunningly his prizes with the
Flesh. And of these and the like Fancies, the
Schooles doe generally ring, *Ulnus animæ*, and
Languor naturæ, and *Habitus corruptus*, and *Vitium
ingenitum*; A wound, a disease, a languishment,

*Caro semper
manet infirma,
semper nos in
cur/u moratur.
Aret. ad cap. 8.
Rom. v. 21.*

Lib. 2. d. 32.

*De vit. pat. l. 7.
cap. 25.*

*Greg. de val.
de pec. orig. cap.
60.*

*Bonavent. s. n.
2. d. st. 32.*

Thom. 1. 2. q.
82. Art. 10. ad
1.

Eftius sent. 2.
dist. nōi. 32. lit.
g. b.

Lom. lib. 2. dist.
32. lit. 8.

* Caus. Fomes,
pena peccati.
Pfal. 51. 5.

De fide ad Pet.
Diacon. cap. 2. 6.

* Pol. Synt. lib.
6. cap. 3.

Omnis primi
motus, quia
apti sunt in se
inquisitionem,
& per eam re-
gulari, si eam
pervernerint,
dici possunt
peccata, etiam
in parvulis,
& fatuis, quia
sunt præter
ordinem natu-
ræ primitus
instituta.

Gerfon de
reg. mor. pag.
128. lit. B.

Sicrom. lib. 3.

De Sacrament.
Mat. cap. 7.

may a *Vice* they will heare of, but not a *Sinne*; a Sinne by no meanes (the Master himselfe allowing the word *Vitium*, but not *Peccatum*) the Mother * and Nurse, and rod of Transgression, the Tinder, and Touch-wood of sin; nay the match and the sparkle too, and yet not sinne it selfe. When our Apostle here Be-sinnes it over and over, the man after Gods owne heart confessing, that *He was shapen in wickednesse, and that in sinne* (this very sin) *his mother conceiv'd him*. And therefore *S. Augustine*, or (as some would have it) *Fulgentius* puts it on *Peter the Deacon*, as a point of Faith; That every man was borne, *In pietati subditum*, so that not onely *concupiscence* it selfe, but as they rarifie it with their *Primi Motus*, the E-bullitions, First-risings and Assayes of lust, nay their *Primo-primi*; or, if they have an Art to mince them smaller, their *Primi-primo-primi* are all Sin; forasmuch as *Concupiscence* being evill of it selfe, is, of it selfe without the consent of the will, * a sinne: Otherwise in infants, which by reason of their suckling and tender yeares cannot yet assent to wicked desires, there should be no sinne at all; whereas these inordinate motions are not barely the Symptomes, but the very Impressions of a sickly soule, *iniquitatem quædam* (as *Clemens Alexandrinus* calls them) Against which we are to take up our Sword and Buckler; and not onely oppose, but murther them, if we can. And therefore in this warre of the Flesh, the learned *Parisensis* would have the *prima acies* cut off, the first Motions slaine, *propter iniquitatem Rebelli-*
onis.

omis, for their rebellious attempts against the Spirit; as being, not onely bellowes and suell, but Fire also, to our daily and dangerous mis-treadings; And yet the Church of Rome is so hot here, for the immaculateneffe of the Saint, that she altogether dis-inherits him of flesh, cuts off the Intraile of his primitive corruption, walhes cleane away his originall Taint in the Laver of Baptisme; And so doth the conduit of our Church too, *quoad Rectum*, but not *quoad Actum*; The guilt of sinne is expung'd, but the act and existency remains still, even in the Regenerate; there being found in them not onely *pœnas quasdam, aut sequelas peccati*, Certaine sequels or punishments of sinne, but also really; and in their owne Nature *damnabiles* * *Reliquias*, remainders enough to damne them; but that the dominion of sinne being Bankrupt (as it were) and broken, and the bond cancell'd above, they make not to the condemnation of his person that is atton'd and reconcil'd by Christ. And therefore the Cardinall may forbear to traduce us for *Messalians* and *Origenists*, because we allow not a totall eradication of sin by the power of that Sacrament; foras much as some of his owne *Tang*, denying concupiscence after Baptisme, to be *Peccatum*; yet they say, that it is *Radix peccati*, and so takes hold in the very child of God; which Root though it be crush'd a little and bruiz'd, yet it sticks fast still in the Nature, notwithstanding the guilt be absolutely remov'd from the person of the regenerate. And this much their owne * *Lombard* in circumstance will

* *Reverendissimus Davenantius de justitia h. b. t. cap. 1.*

Bel. de sacr. B pt. l. i. c. 13.

* *Lib. 2. dist. 32. lit. B.*

tellus, who granteth, that by the vertue of Baptisme, there is a full absolution of originall sin in respect of the Guilt of it, but a *Debilitation* only, and an *Extenuation* of the vice, no totall Extirpation. And therefore the *Gratianists* sticke not to glosse here, that it is not so dismissed, *nè sit*, that it be not at all; But it remains *debilitatum & sopitum*, languishing and slumbring, not dead it seemes; Nay, *Hugo de sancto viatore*, comes on more fully, *Manet secundum culpam, dimittitur secundum solum eterne damnationis debitum*. Whence I gather, with that learned * *Prelate*, that *concupiscence* after Baptisme is no lesse than *Culpa*, even in the Regenerate; And that, That Justice which is conferr'd on them, consists rather in the participation of Christs merits, who cut the score, than in any perfection of *Vertues*, or *Qualities infus'd*; So that the *Vis damnatoria* (as they call it) The condemning power in this Sinne is taken off by vertue of that Sacrament, but the *contagion* or *deordination* of it, still dwells in man; which is so rivited in his nature, and as it were nature it selfe; *ut tolli non possit sine destructione nature*, we may as soone destroy nature herselfe, as It; And if we beleeeve the Scholeman, *Non est medici summi illum tollere*, In this case God himselfe cannot doe it; so *Alexander Halensis, de Sacramento Baptismi, 4. p. 1. 8. quest. 2. Articl.*

Let others, then, vaunt at their pleasure, in the riches and ornaments of their inward man, ruffle in the gawdy plumes of their conceiv'd perfections, decke their minds in their white robes of purity;

A. not. ad Rom.
cap. 5.

* Episcopus
Sarkoburiensis,
de iustitia ba-
bit. cap. 20.

purity: file and whet, and sharpen the very point of the spirit they talke of, yet if wee knock a little at the doores of their hearts, *Enter into them with a Candle and a snuffer* (as *Charron* speaks) wee shall finde *Concupiscence* there sitting in her chaire of state, commaunding, or at least, drawing on the motions of the flesh, which they can no more restraine then the beating of their pulses, which still keepe *centinell* in the body, and are the watch words of nature that the heart liveth. *Erras. si vitia putes mortuas, et non magis suppressa*, Hee is in an error (saith *S. Bernard*) that thinks his corrupt inclinations to be absolutely dead, and not rather suppress'd, or smothered; *Velis, nolis, intra fines tuos habitat Canaanus*, let the *Israhelite* doe what he can, this *Canaanite* will be still skulking about his coasts; *subjungi potest, exterminari non potest*, made tributary (perhaps) hee may bee, exil'd he will nor. And indeed, those untamed lusts and affections of ours (which are nothing else but the waves and stormes of our soules rais'd by every litle blast of the flesh) as long as we are inviron'd with these walls of frailty, this rotten tabernacle of the body, *Moderari et regere possumus, amputare non possumus*; master perhaps, or qualify for a time wee may, totally subdue wee cannot.

The mind no doubt may put in her plea with a *Videto meliora*; I see that the law of God is the better, I see, and approve it too, and therefore I serve it; But then comes the flesh with a *Deteriora sequor*: 'tis true, the other is the right way, but it is troublesome, and slippery, and like a sandy hill

Serm. 58. super Cant.

S. Ier. Reg. 110. mach. c. 22.

Orig. Homil.
21. in Iosf.

Cant. 2.

to the feete of the aged; The way the flesh walkes is smooth and even, pleasing to him that treads it, and therefore I follow that; I follow? That were more tolerable, but I serve; I am in subjection to it; though my minde have a desire, and more then a desire, an act of serving the law of God: yet, there is another Master I must serve too, my flesh invites mee; invites? nay commaunds and hurries me, and that is to the law of sinne, *Certum est, etiam Iebuzæos habitare cum filiis Iudæ in Ierusalem*, saies the Allegoricall Father; nothing more certaine then the deepe remainders of corruption even in Gods peculiar *Israel*; These *Iebuzæi* will be still dwelling with the sonnes of *Iudah* in *Ierusalem*: the flesh will bee serving the law of sinne, even in the sanctified and chosen vessell, *S. Paul* himselve; and the reason is, tis a church militant wee live in, an *Army* (saith *Salomon*) *terrible with her banners*; no lying idle, then, in tents and garrisons, but a daily marching on against the enemy, a continuall skirmishing with the flesh; which though by the daily fallies and excursions of the spirit, it be sometimes repell'd and driven back (as if it had received the foyle or the defeate) yet gathering new strength and forces, it comes on againe with her fresh, and restlesse assaults: so that, there is no expectation of a totall triumph and surprisall here, but in a church triumphant, where the *Palme* and the *Crowne* and the *white Robes* are layd up; and instead of *Drums* and *Ensignes*, *Hallelujahs* to the *Lambe* for ever.

I have done now with the text, and the two lawes there, *lex Dei*, and *lex peccati*; But the occasion of this meeting listens after a third law, and that's *lex Regni*: which though it be grounded (or at least should bee) on the *lex Dei*, yet it sometimes falls unhappily upon the *lex peccati*. Now, a warre there is in this law, as betweene the former two, *inveterate*; sometimes *Irreconcilable*, and not to be decided, but by *Death*, war much of the nature of the other, between *Spirit & Flesh*: a proud spirit for the most part, and a *stubborne peece of flesh*: for if there were either *humility* on the one side, or *patience* on the other, the noise of discord would not bee *so loud in our streets*, but the voyce of the turtle would bee heard better in our land: There would bee more *peace within* our walls; I am sure, more *plentiousnes within our habitations*. What, in the first institution, was intended as a *shield*, or *buttler*, is us'd at length as a *semiter* or *sword*; That which should defend mee from the blowes of another, is the engine by which I wound him at last, and my selfe too; The law, which in case of injury, or trespasse was ordain'd of old for a *Sanctuary*, is made sometimes little better then a house of correction. If I malice another, 'tis not I must scourge him, but the law; though it be in mine own power to chastise him with whips; yet the law doe it with more state, and more fury too; for that shall chastise him with *Scorpions*: when all this while, the lash falls not so much on the back of the transgressor, as his purse: and the bleeding of that (as the world goes) is as fatal as the other.

Sed hominum sunt ista, non legum, the fault is not in the law, but in some of her touchy and waspish votaries : or if it bee in the law, I am sure it is not in the *lex Dei*, nor (I hope) in this *lex Regni*, but in the *lex peccati*; 'Tis the law of sin is to blame here, the mighty *Holofernes* (as *Castrusian* tolde *S. Ierom*) that rebellious lust of ours, which thus plaie's the tyrant with our selves and others, *Ille criminum leno*, *Ille parasitus vitiorum*, that bawd and parasite of vices which in one act flatters and betraies us : This is the Fox with a Fire-brand in the taile, that burnes up the corne field of the *Philistines* : the prime wheele and stirrer of all our turbulent motions, our unpeaceable proceedings, which first sets our pride a-gog, and then our malice, and at length our revenge : and in such a high way of distaste, that no sorrow of the partie offending, no mediation of friends, no tender of satisfaction, no interposing of the Magistrate himselfe can attone or pacifie : But as if there were no Gospell upon earth, or else no mercy by that Gospell, they are still Jewishly bent with their *crucifige, crucifige*, the Law, the Law. And let such implacable Spirits have their fill of it, let it enter like water into their bowels, and like oyle into their bones ; let the Law at last be their comfort, and not the Gospell, let justice have her full swindge, and not mercy ; and so (if they will needs have it so) *Curat Lex*, let the Law goe on, *a lege ad legem*, from one Law to another, from the *Lex Regni*, to the *Lex Dei*, from the Court of Common Pleas here below, to the great Starre-Chamber

chamber above, where every man shall receive either doom or recompence according to his works.

The Law all this while is unproveable you heare, no staine nor blemish there, but either in the malicious Clyent or Sollicitor, or both; It being true in this case what Saint *Paul* spake in another, *Lex quidem spiritualis, illi vero carnales, venundati sub peccato, Rom. 7. v.*

And here some may expect that I should have a fling at the Gowne, or at least (as the custome of this place is) instruct or counsell it: But this were to bring drops to a River, offer a few mites or pence to a Treasury that is full; for no charity can be so barren, as to conceive, that those should be ill husbands in counselling themselves, that so abundantly dispense and communicate to others: And indeed how, or to what purpose should they receive instructions in a Church here, that are taking so many in a Chamber? How make use of the Doctrine of the Preacher, that are so busie with the brevaite of a Clyent? But by their leave (for I must have leave to tell them so) God is herein dishonour'd, and the solemnity both of this time and place disparag'd, if not prophan'd. They are not (I presume) so straightned with time, nor so throng'd with the multitude of affaires, but they might sequester one solemne houre for the service of the Lord: The hearing of a Sermon can be no great prejudice to the debating of a cause, if it bee just and honest; and a few Orisons first offer'd in the Temple, are a good preparative and prolog to a conscionable

and faire pleading at the Barre. As for any error else, either in their practise or profession, I have not to obtrude here; or if I had, I would not: Every man, or at least, every good man is a Temple to himselfe, and hath a Pulpit in his owne bosome, where there is a continuall Preacher or Monitor, a conscience either accusing or excusing him: and one lash of that toucheth more at the quicke, than a thousand from the tongue or pen of another. *Cor hominis* (saith Saint *Augustine*) *aut Dei Thauribulum, aut Diaboli*, every mans heart is an Altar for God, or for the Divell; and according to the nature or quality of the Sacrifice, so it smoakes either to his doome or glory: and this is enough for an understanding eare without farther boring it. And indeed it is not my practise to pull Gravity by the beard; bring backe the grey haire to the Rod and the Ferule; Schoole (as some doe) a Magistrate, and catechise a Judge; nay, traduce him too with their borrowed and affected Epithites, *Rampant, Couchant, Dormant*, and the like unreverent and saucie follies, which are nothing else but the leakings of bottles which are not sound, the noyse of Caskes which are both foule and emptie, fragments of that broken vessell *Salomon* speakes of, which can containe nothing, no nor the droppings of their owne vanities. For mine own part, I have been taught what the word *Judge* meaneth, both by representation and by office, a King one way, and a God another; and what is that but a God, and a God? and therefore a God shall admo-

admonish him, not I; and one God, I presume, may speake roundly to another.

Hearke then what the God *Iehosaphat* tells the Gods, his Judges, in the fenced Cities of *Judah*, *Take heed what you doe, for you judge not for man, but for God, who is with you in the judgement; Wherefore now let the feare of the Lord be upon you, take heed, and doe it, for there is no iniquity with God, no respect of persons, nor taking of gifts, 2 Chron. 19. 6, 7.*

Doubtlesse, the matter is of great weight and consequence that is thus prefac'd with a double caution, *Take heed, Take heed.* The former *Cavete* is for a *Quid facitis*, the latter, for an *ut faciat*; first, take heed *what* you doe, and then take heed that you doe it too; so that in matters of Judicature, a deepe consideration should alwayes precede Action; Deliberation, Judgement: And the reason of the *quid facitis*, if you observe it, is very ponderous; For you judge not for man, but for God, and God (as the *Psalmist* speaketh) *Judgeth amongst the gods; Psal. 82. 1.* You gods that judge men here, *that* God shall judge hereafter: and as you judge these, so shall he judge you.

The reason of the *ut faciat*, is no lesse weighty neither, for *there is no iniquity with God*, he loves it not, and what he loves not, you are to condemne and judge; and that this judgement may carry an even faile, there must be *no respecting of persons, nor taking of gifts.* The eares must be both open, and the hands shut; the complaint of the Widow, and the Orphan, and the oppressed must be as well listen'd to, as the trials of the rich and

aswell, and assoone too : nay, sooner ; for the one *gives* onely, the other *prays* : and mens devotions goe with us to heaven, when their benevolences, with the giver, moulder upon earth.

Amos. 8 6.

Let the *Sword* then strike where it should, in the great busines of life and death ; let the *balance* hang even in matters of *nisi prius* ; that there bee no selling of the righteous for a peece of silver, or of the needy for a paire of shoes : no *cruell* mercy, in the one, in remitting incorrigible offenders ; nor partiality in the other, in siding with particular men, or causes ; but, *stat justitia, et ruat cælum*.

And when justice is thus done in your part, it is not done in all : manifold experience tells us, that when causes have been prosecuted by all the fidelity and care of the solicitor, pleaded by all dexterity of counsel, attended by all the vigilancy of the Iudge, yet the mystery, the wicked mystery of a *decem tales* shall carry them against *wind* and *tide* ; and a heard of mercenary ignorants (for many of them are no better) shall buy and sell a poore man & his estate for eight pence : This is neither *christian*, nor *morall*, nor scarce humane ; & therefore for reformation of this capitall abuse, it is both just, & necessary, that such substantial men as are returned in Iuries should attend in their own person : and not shuffle of the waight of publike affaires upon the shoulders of those, who either understand not a cause when it is debated ; or else, use not a conscience, as they should, in giving up their verdict ; but make their *foreman* their *primus motor*,

motor, whom they follow like those beasts in *Seneca*, *non qua eundum est, sed qua iur.* No man is to good to doe his God, or King, or Countrey service; nay every good man thinkes it rather his honour, then his burthen: and therefore, where there are delinquents this way, let the mulct & the fine bee laid on, according to statute; that where admonition cannot prevaile, *imperes Lex*, compulsion may.

And now I have performd my office, done the part of a spirituall watchman, blowne the corner in *Gibeab*, and the trumpet in *Ramoth*, told *Israell* aloud her sinnes, and *Judah* her transgressions. The next act is from the Pulpit to the Tribunall; where it will bee expected that *Moses* should doe all things according to the patterne shewed him by *GOD* in the mount beere, that lawes be not only written, or prescribed, or remembred, but put in execution also: and for your better encouragement herein, observe what the same *Moses* saies to *Ioshua*; *Bee strong, and of a good courage, for the Lord thy God bee it is that goeth with thee, hee will not faile thee, nor forsake thee.*

Deut. 3 1.8.

To that God, and to his sonne Christ Iesus, with the blessed spirit, bee ascribed all honour, glory, power, and dominion, both now and forever, Amen.

Gloria in excelsis Deo.

FINIS.

[illegible]

6 SE 55

The Christian Duell,

THE SECOND SERMON,

Ad Magistratum.

Preached at the ASSIZES, held at
TAUNTON in Sommer. 1635.

By *Humphrey Sydenham.*

ROM. 8. 6.

*Quod sapit Caro Mors est; Quod autem sapit Spiritus,
Vita & Pax.*



LONDON,

Printed by IOHN BEALE, for *Humphrey
Robinson*, at the Signe of the Three Pigeons
in PAULS Church-yard. 1637.

The Christian's Duty
THE
SECOND SERMON



Printed by J. G. & J. H. for the
Author, at the Sign of the Two
Pigeons, in the Strand, near
St. Dunstons Church.



TO THE NOBLE
AND MUCH DESERVING,
Sr. WILLIAM PORTMAN,
BARONET.

SIR,



Cartle not, (my Noble Sir) This is no Challenge I present you with, but a Flag of truce; for though I have an Alarum in the Front, and the subject speakes warre altogether, and discord, yet it prepares to peace, such a peace as presupposeth victory, and victory, life; and life, Eternity. To tell you here the nature of this warre, it's feares, stratagems, dangers, sufferings, were but to preach by Letter, and degrade a Sermon to an Epistle. The following discourse shall give you a hint of all, where shall find, that he that is a true Christian souldier must be at peace with others, though he have no concord with himselfe. This is the modell of the whole

The Epistle Dedicatory.

fabrick, and this I offer to your Noble hands, which when it shall kisse, be confident you cannot hold faster, than (please you try) the heart of him that offers it. Sicknesse and Age (both my companions now) are but ill Courtiers, and as little acquainted with the nature of Ceremony, as the practise; A Complement then, you cannot stile this; but an expression of my zeale to the merits of your dead Brother; to whom, as I was of old a faithfull Servant, so still a true honoror of his Name, though not (O my unhappiness!) an Attendant; which I cannot so much ascribe to negligence, or error, as to Fate. But suppose either, or all, or others, I murmur not, but blesse rather; and blesse thus:

God preserve you and yours, and send you length of dayes, and accumulation of honours, and fruitfulnessse of Loynes; that as your Fortunes looke greene and flourishing, so may your Name also; to the glory of your God, the service of your Countrey, the hope of your friends, the Joy of your Allies, and the Prayers of

Your wel-wishing Honorer,

HVM. SYDENHAM.



THE
CHRISTIAN
DUELL.

The second Sermon.

GAL. 5. 17.

*The Flesh lusteth against the Spirit,
and the Spirit lusteth against the
Flesh.*



Is not my intent to perplex ei-
ther my selfe or Auditorie,
with any curiositie of *Preface*
or *division*, the words are al-
ready at variance betweene
themselves; and so instead
off farther dividing them, the
Text at this time shall passe

for a *division*: for here is *Flesh* against *Spirit*, and
Spirit against *Flesh*, and *lust* against *lust*; and these

in the *same man*, and *this man* cleft and sundred betweene these in a bitter and restlesse *Combat*. My purpose rather is to shew you the originall and ground of this *Duell*; where and whom it challengeth, and how; that so the nature and qualitie of this warre being discover'd, I may with more truth and boldnesse unmaske the *Hypocrite*, pull off the visard from the *Mountebanke in Religion*, shew you *Christianity* in her owne face and feature, without the whoredomes either of *Art* or *Falschood*, the gildings and overlayings of *Disimulation* and *Imposture*, tell you who are selected *Souldiers* for the *Lords Battell*, and who *Volunteers* for the service of the *Enemy*, what they are that march under the *Ensignes* of the *Spirit*, and what *these* under the colours of the *Flesh*, and all this in a *Caro concupiscit adversus Spiritum*, *The Flesh lusteth against the Spirit*, and the *Spirit lusteth against the Flesh*; of which briefly, and as my custome is, bluntly, in a few broken Meditations, such as I could folder and piece up from the remainders of a more involv'd and laborious discourse: And now *Caro concupiscit*, *The Flesh lusteth*.

MAN, since the breach of his first Truce with his *Creator*, hath beene a continuall *Rebell* and *Mutineere*, up in armes against God and himselfe too; the violation of that great *Caveat*, *Ne manducas*, *Thou shalt not eate*, hath expos'd both him and his posterity to the *Sword*, and the doom thereof lies fresh upon record, in a *Morte morietis*, *The Lord hath bent his Bow, and whet his Sword*, and pre-

Gen. 3.

Isai. 9.

prepar'd for him his instruments of Death, *Psal. 7. 12, 13.* And whereas *Man* hath forsaken the way of peace, and broken his league with the great Prince thereof, and by that revolt made himselfe no more a Man of peace, but of open warre; God therefore will signe him his Letters of Mart, with an *Ego ponam inimicitiam*, *Gen. 3.* I will set enmity, not onely betweene the *Serpent* and the *Woman*, or the *Woman* and the *Man*, but even betweene man and himselfe, so that instead of *Dauids pax inter muros*, Peace within the walls of *Ierusalem*, peace within these spirituall walls (calmnesse and quietnesse in the bosome of the Saints here) the noyse of Discord hath beene shrill in our eares, and that Prophetick speech of our Saviour is come not only about us, but within us; *Bella & rumores bellorum*, There shall be warres and rumours of warres; Warres within us, and rumours of warres without us. *Certamen illud praeclarum decertavi*, saith Saint Paul, I have fought the fight, the good fight, *2 Tim. 4.* There's the warre we talke of, *Sonum buccinae audit Anima mea, clangorem belli*, My soule hath heard the sound of the Trumpet, the Alarm of Dissention, *Ier. 4. 19.* there's the rumour of warre. To come home, *Caro concupiscit adversus spiritum*, the Flesh is at opposition with the Spirit, and the Spirit with the Flesh, in the Text here, there's the warre within: *Vici & exercitus tui sunt contra me*, Thy changes and thine Armies are against me, *Iob 10. 17.* there's the warre without.

Now though in these wars and rumours of wars there be not as in the other *insurrectio gentium*,

ari.

Gen. 3. 15.

Psal. 122. 7.

Match. 24. 6

a rising up of Nation against Nation, or of Church against Church, or of opinion against opinion, (for in their bloudy pursuit, the Sword hath been a long time drunke, and made the Prophet of them for the truth of his predictions, no lesse than a true God) yet there is a rising of Brother against Brother; nay of each Brother against himselfe; the Spirituall is against the Carnall, the unregenerate against the sanctified, the iaward against the outward man; and all these (as I told you) in the same man, and this man sawed and rent betweene these in an irreconcilable Discord.

Neither is there onely thus, a rising of Brother against Brother, but in an allegoricall way, of the Brother against the Sister (of the body against the Soule) nay of the Sister against the Sister (of the Soule against her selfe.) And herein both *Rome* and *Geneva* kisse; *Solius animalis ista*, the soule onely is ingag'd in this Combat; the *Flesh*, as *Flesh* meereley, hath nought to doe, but as a second to abbet or look on. And therefore, we take not the word *Caro* here properly for this fleshy Masse, or lump (which is as it were the paste and crust of the body) but metaphorically for the *carnall* and *unregenerate* part of man; neither doe we take the word *Spirit* physically, for the *reasonable Soule* meereley, but Theologically, for the Spirituall & regenerate part of man; and between this *Spirit* and that *Flesh*, this *regenerate* and that *unregenerate* part, this *new* and that *old* man, there is a continuall skirmish in the same man, and this *Quarrell* not to be decided but by *Death*.

Now

Cornel. a lap.
in cap. 7. Rom.
v. 25.

Now, as this Combat all the Saints and servants of God have, so they onely have it; a Combat so proper to the true christian, that none can fight it but hee alone; *hanc pugnam non experiuntur in semetipsis, nisi bellatores virtutum, et debellatores viti-orum*, saith S. Augustine; those that fight for virtue, and against vice, feele this warre, and no other; and this is a blessed warre; and where it is not, there is but a cursed Peace. If all bee hushd and calme within, there is not onely a *Sleepines* but even a *vacancy* of goodnes; the spirit is no longer spirit in man, then when it is in agitation, and at variance with the flesh. And therefore, wee here peremptorily exclude two sorts of men from any interest they can challenge in this warre of the *Regenerate*; such as are so buried in the flesh, that they seeme to have no spirit at all; and such as glory altogether in the spirit, as if they had no flesh; for, as on the one side, if there bee no spirit, there can bee no reluctance of the flesh; so on the other, if no flesh, no opposition of the spirit; and if neither of these, *no warre*; if no *Warre*, no *Crowne*, no *Garland*, no *Glory*. The former sort wee may compare to the children of *Israel*, in the times of *Deborah*; There is not a sworde nor a speare amongst fourty thousand of them; a troope of secular and carnall men, which know not the use of S. Pauls artillery; *The sworde of the spirit*, and *the shield of faith*, &c *the breast-plate of righteousness*, and *the helmet of salvation* are not their proper harness; but as unwieldy for their shoulders, as *Sauls* armour was for *David*. A brawling, perhaps, they

Serm. 49. de diversis.

Iudges. 5. 8.

Ephes. 6. 14. et 17.

N may

may have betweene *reason* and *affection*, or betweene naturall conscience and naturall affection, between the will and the understanding; which as in a mind inlightned only, not renewed, is nothing else but a neighborly discord between *flesh & flesh*; but for any solid debate between *will* and *will*, *affections* and *affections*, *flesh* and *spirit*, indeed they have none at all; it being true of these which God by *Moses* spake of those of the old world, *My spirit shall no longer contend with them, for they are but flesh*, Gen. 6. 3.

Psal. 78. 10.

The other sort we may fitly resemble to the Children of *Ephraim*, who being harnesssed and carrying Bowes, turned themselves backe in the day of Battell. Men that make a shrewd flourish in the vant-guard of Religion, their Bow is ready bent against the wicked, and they shoot their Arrowes, even bitter words, desperately bitter, but when they come themselves to the shocke and brunt of the Battell, to the handy-gripe of the Adversary, to the tryall indeed of their *spirituall* manhood, they instantly forsake their *Colours*, and the *Roe* is not more swift on the *Mountaines*, than they to flye from the *Standard* and *Ensigne* under which they fought, running from one *Clime* and Church unto another; from an *old one* here founded on a *Rock*, *Councils*, *Synods*, *Decrees*, *Harmony of Fathers*, the practice of the very *Apostles* themselves, to a *new one* built on the *sands* of their owne *fancies*, the *brain-sick plantations* of unstable *souls*. And such are so farre from any true *spirituall valour* or *wisdom*, that our *Apostle* bestowes on them the lively of *Fooles*; their *first March* and *On-set* might perhaps

perhaps bee in the *Spirit*; but their *Retraint* doubtles was in the flesh; their *Comming on* in lightning and thunder; but their *Coing off* in smoke.

And here in this throng, I cannot passe without shouldring a little with the *Anabaptist*, and the *Perfektist*; men forsooth so wholly seal'd up by the *spirit*, that they seeme to disclaime the least impressions of the flesh; and pretending that they see *visions*, do nothing else but *dreaue dreames*; lull'd along in a confidence of their legall righteousnesse, and slumbring in an opinion of their perfection in this life; as if they were no longer militant but triumphant. But as in the mouth of the foolish, there is *virga superbia*, saith Solomon, *A rod of pride*; so in the mouth of those proud ones, there is *virga stultitia*, *A rod of folly*. If I iustifie my selfe, mine owne mouth shall condemne mee; if I say I am Perfekt, I shall also proue my selfe perverse, *Iob: 9: 20*. Loc, here, in one text, these great vaunters with all their flourishes and bravado's are put unto the foile; and the justice and perfection they so wrestle for throwne flat upon the backe, even by *Iob himselfe*, as just a man (the text saies) as any the earth had: and yet hee tels them plainly by his owne experience, that if they glory in the one, *their owne mouth shall condemne them*, if they but mention the other, they shall prove themselves (as indeed they are) *wayward and perverse*. Shall wee leave the just, and enquire after the *perfekt man*, David, *the mans fier* Gods owne heart, (and such a one was a perfect man, you will say, if the earth had any) wee shall finde him complayning of *uncleanesse* within, and vehe-

Prov. 13. 3.

S. Hieron. Reg-
monach. c. p. 15

1. Sam. 2. 3.

*Ipsa est perfec-
tio hominis, in-
venisse non
esse perfectum:*
D. Aug. Serm.
49. de temp.
D. Aug. Serm.
44. de temp.

2. Cor. 4. 16.

2. Cor. 7. 1.

mently importuning the Lord for purging and washing Psal. 51. 7. *In carne iustorum imperfecta tantum perfectio est*, saith Saint Ierome; the most righteous upon earth here have but an imperfect perfection; and those that would bee thought more righteous then others, a perfect imperfection: And therefore I may say of these phanaticke spirits, as Hanna, the wife of Elkanah, said of Peninnah; *Talke no more so exceeding proudly, let not arrogance come out of your mouth, for the Lord is a God of knowledge; and by him actions are weighed.* His hand is ever at the beame, his eye looking how it turnes; and so when your clipt & your washed gold comes to the scale, your false stamp'd shekle to the balance of his sanctuary, how will it bee found lighter then vanity it selfe, how more vaine then nothing: for if Angels before him are charged with folly, how much more, those that dwell in houses of clay, whose foundation is in the dust, that are crush'd before the moth. Job 4. 19.

That of the Athenians to Pompey the great, was a remarkable saying: *Thou art so much the more a God, by how much thou acknowledgest thy selfe to bee a man;* To bee an excellent man is to confesse himselfe to be a man indeed; that is fraile, imperfect; *hec est vera regeneratorum perfectio, si imperfectos se esse agnoscant*, saith Saint Augustine: then is a regenerate man come to his true perfection here, when hee knowes that hee hath none here, truly. And questionlesse, *If the inward man bee renewed day by day, and that wee are yet so perfect bolines in the feare of God* (as S. Paul testifies) then, this renovation
and

and sanctification being not yet absolutely ripe cannot produce any perfect operation, untill it selfe bee perfect; and therefore our habituall justice is so farre forth compleate, and no farther, *ut ad eius perfectionem pertineat ipsius imperfectionis et in veritate cognitio, et in humilitate confessio*; A true knowledge, and an humble confession of our own frailties is the greatest justice and perfection we have about us. *Though thou wash thee with nitre, and take thee much soape, yet thy iniquity is still marked before thee, Jer. 2. 22. And, Though I wash myself with snow-water, and make my hands never so clean, yet thou shalt plunge me in the ditch, and my very cloathes shall abhorre me, Job 9. 30, 31.*

There is no perfection then in this earthly Tabernacle, None, none as wee are Sojourners, and in our pilgrimage; But at our *Journies end*, in the *Pa-lestina* above; None of Degrees, I meane, but of Parts onely; As an Infant is a perfect man, because hee hath the perfect proportion of a Man; there is nothing monstrous, nothing defective or superfluous in him, in respect of the *Organs* or *Parts*, but in respect of the *Faculties* and *Functions*, and the *Operation* of the *Organicall* parts (which is the perfection of Degrees) hee hath none at all; for though hee have members, yet they cannot doe their office; The feet walke not, the hands feede not, the head judgeth not; So it is in our spirituall growth; where there is onely *perfectio via*, not *perfectio*; *S: Augustine* determining this point with a *Tum eris perfectio Boni, quando eris consummatio mali*, A perfection of Good, and a

*D. Aug. lib. 3.
contra 2. Epist
pelag. cap. 7.*

consummation of Evill have their Joynt-inheritances in the Kingdome of Heaven; so the Father in his 15. Sermon *de verbis Apostoli.*

No doubt; Ægypt here may afford us her Garlike, her Onions, and her Flesh-pots, but the Flowings of milke and honey, and the Rivers of Oyle will be in the *Canaan* above. The earthly Jerusalem may abound with Silver and Gold, and Arabian spices; But what are These to the gates of pearle? to the streets pav'd with precious stones? *Sheba* and *Tharshish*, and *Ophir* may supply her, both with treasure and delight, Ivory and Apes and Peacocks, 1 King. 10. But these are comparatively Toyes, in respect of those rich and glorious Constellations which shine in the heavenly Jerusalem; The Emerald, the Sapphire, and the Chrysolite are there; The Iacinth, the Topaz, the Amethyst are above: Rev 21.20.

Psal. 87. 3.

Honorificentissima pradicantur de Te, O Civitas Dei, Summe honorifica! Great and excellent things are spoken of Thee, thou City of God, Thou everlasting City! Great and excellent indeed, for there is neither true Greatnesse nor Excellency, but There; where we shall grow up to the perfect Man, Indeed, as S. Paul tells us, *And to the measure of the ture of the Fulnesse of Christ*, when we shall lay hold on that *eternum patris donum*, That *Eternitudo pondus Gloria*, The excellent and eternall waight of Glory, 2 Cor. 4. 17. No Defect there, no Sinne, no Temptation, no Lust, no Infirmary, no Sorrow; but we shall be filled with all the Fulnesse of God; The Sun shall not burne us by day, nor the Moone by night:

Ephes. 4. 13.

Ephes. 3. 19.

Nay,

Nay, there shall be no need of *Sunne* and *Moone*; for the *Glory of God* shall shine there, and the *Lambe* is the light thereof for evermore.

But whilst we wander as strangers and pilgrims here on earth, there will be a daily tempest betweene the *Flesh* and the *Spirit*; a *wildernesse of sin* must bee past through, and a *fiery pillar* requir'd to guide us in our night of *errors*. And though God by his great mercies in his *Sonne Christ Iesus* hath brought us out of *darkenesse* into his *marvellous light*; yet, even in *this light*, *darkenesse* sometimes over-shadowes us. And therefore as in the *Creation of the greater World*, God ordained two principall lights, the one to rule the day, and the other the night: So in the *restauration of this lesser World*, *Man*, God hath set two lights also, a *Sunne* and a *Moone*, *Christ* and his *Church*, the one to governe him by *Day* when the *beames* of the *Spirit* doe enlighten him, the other in the *Night* when the *fogs* and *mists* of the *Flesh* doe overspread him; and as those naturall *Planets* doe sometimes meet with their *Clouds* and *Eclipses*, so doe these *mysticall* also. Now as the interposition of the *Earth* betweene the *Sunne* and the *Moone* causeth an *Eclipse* in the *Moone*; and as the interposition of the *Moone* betweene us and the *Sunne*, causeth an *Eclipse* in the *Sunne*: So the interposition of the *Flesh* (which is as our earthly part) betweene God and the *Soule*, causeth an *Eclipse* in the *Soule*, whereby her faculties are over-clouded; and the interposition of *concupiscence* or *lust* betweene our *Spirits* and the *Spirit of God*.

God, causeth an Eclipse in the Spirit, whereby Grace is darkned, and that *Sunne of Righteousnesse* which would otherwise arise in our hearts is many times over-shadowed by our *corrupter motions*; insomuch that the best Saints and Servants of God have often groan'd within themselves, and pow'd out their complaints in bitterness of Soule with an *Vsquequo Domine Jesu, usquequo?* *How long Lord Iesus, how long?* How long this Tyranny of the *Flesh*? this bondage of corruption? this body of Death? this captivity to the Law of sinne? *Wretched, wretched that we are, who shall deliver us?* *Woe that we are thus constrained to sojourn in Mesceh here, and to dwell in the Tents of Kedar.* But even in these *spirituall convulsions* they have their *lucida intervalla*, their *Divine silences* and *refreshments*; this being not the language of desperation, but complaint. *Ieh* after all his passionate expostulations with God, tell's *Bildad*, that *hee knows his Redcemer liveth*, *Iob 19.25.* And Saint Paul after his sad and manifold disputes with his owne frailties here, can give thanks to God through *Iesus Christ our Lord*, *Rom. 7. 24.* which sacred ejaculations of theirs, preach no other Doctrine and use but this, That wee feeling this *thorne* in the *flesh*, and the messenger of Satan ever ready to buffet us, should not be exalted above measure; but when wee begin to bristle and advance our selves in the whitenesse of our feathers, swell in the opinion of our owne Justice and perfections, wee should cast downe our eyes upon the blacke and ugly feet of our infirmities, and so humble the

Psal. 120.5.

2 Cor. 12.7.

the pride of our imaginations with the modest language of the *Prophet*, *Lord blot out my transgressions as a mist, and as a thicke clowd my sinnes: Melior est peccator humilis quam iustus superbus*; a sinner in his humility is a more acceptable Sacrifice than a just man (if such a one may be) in his pride. And yet as we should be thus sensible of our infirmities, how daily, how hourly, how minutely, how unavoidably they are; so we should not humble our selves below our selves, forgetting the great *Pilot* and *Anchor* of our Soules; but whilst we have armes, and Oares, and planks to waite us in, let us not voluntarily plunge our selves in that depth which may occasion our everlasting shipwrecke, *diffidence* and *despaire*; but knowing that *Prophets* and *Disciples* themselves have beene in the like Tempest, the Ship ready to sinke, and her *Great Steeres-man* asleepe, they crying amazedly, *we perish, we perish*, yet if we invoke him by our zealous importunities, rouze him with a *Master, Master*, hee shall awake at length and rebuke the churlish windes and the waves, and a blessed calme shall follow. The greatest servants of God have had their great infirmities; and yet none so great, but have had a faire audience in his Court of *mercy*, and met both with *excuse* and *pardon* from the mouth of a *compassionate Judge*; who acknowledgeth that their *spirit* is ready, though their *flesh* be weake, and their *minde* following the *Law of God*, though the *Flesh*, the fraile *Flesh*, be led captive by the *Law of sinne*.

And this peculiar Plea of Gods chosen Servants

O

Isai. 44. 22.

D. Aug. serm. 49. de temp.

Luke. 8. 24

Pet. Mart. in
cap. 7. ad Rom.
v. 25.

Vide D. Aug.
Serm. 46. de
Temp. & Ser.
13. de verbis
Dom. & Serm.
6. de verbis A-
postol.

vants is. at length become an Apologie for the Customary sinnes of those who in their conversations are most wicked and deprav'd; the prophaneſt *Eſans*, the looſeſt *Libertines* that are; *Ille peſtes, & furia temporum* (as *Peter Martyr* calls them) thoſe *plagues* and *furies* of the times, lay title to it, and 'tis made not onely the excuse of their sinnes, but their very patent and priviledge of ſinning, who under the colour of their carnall frailties can blanch and palliate their deepeſt enormities; make Scarlet, Snow; and Crimson, Wooll; crying out with thoſe wretches in the times of *S. Auguſtine*, *Non nos, ſed Caro; non nos, ſed Caro, Not us*, but the *Fleſh*, the *Fleſh*, that muſt beare the blame, whatſoever the *Sinne* be; Their minde, they pretend, is prone enough to matters of Religion, but the fleſh, as a violent Tide or Torrent, drives them another way; and no ſinne ſo capital but findes *S. Paul's* evasion, *Non nos, ſed peccatum in nobis*, 'Tis no more we that doe it, but *Sinne* that dwelleth in us. *Lyes* and *Oathes*, and *Blasphemies* and *Prophanations* are at length but a buſineſſe of the *Fleſh*, to wallow in *Surfers* and *Vomitings* and *Exceſſe* of *Riots*, till the wine inflame, and the eyes looke red, and ſtattle, a toy of the fleſh too; *Raylings* and *Envies*, and *Scandalls* and *Back-bitings*, (the *Cut-throates* of neighbourhood and amity) but a frailty of the fleſh neither; *Chambering* and *matroneſſe*, and a luſtfull neighing after thy neighbours wife, nay, the ranke ſweat of an Inceſtuous Bed, a trick of the fleſh alſo; (and that's a trick of the fleſh indeed)

to grinde a poore man, or fleece a Tenant, or pillage
a Church, cheate God himselfe of his dues, im-
beazle his tithes and offerings, Imbrue our hands in
the blood of his Sacrifices, but a trifle of the
Flesh neither: In a word, be their Sinnes dyed
in Graine, never of so sanguine and deepe a Tin-
ture, so mighty, so hainous, so inextinguishable, the
Flesh shall be their excuse still, and the words of
the Apostle are ever ready to plead for them,
*With the mind I serve the Law of God, but with the Flesh
the Law of Sinne.* But let such corrupt Glossers
on the Text consider who *S. Paul* was that us'd
those words, and of what sins, (for let the *Pelagian*
bray what he list, the words are *S. Paul's*, & *S. Paul's*
of himselfe, and of himselfe as an Apostle, not as
a Pharisee) not of publike and scandalous, and no-
torious sinnes, (from which even his Pharisaisme
was exempt) but of bosome and inward infirmi-
ties, whereby he felt his sanctified intentions
strangled by the counter-plots of the Flesh. More-
over the Text properly belongs to those that
struggle; not to them that lye soaking and wel-
tring in their sinnes; the *Spirit* must be still lust-
ing against the *Flesh*; and the *Flesh* still lusting
against the *Spirit*: (This Sea of *Ours*, never lying
calme, & unruffled without some storme) So that
those which tugge not, and beare up stiffe Saile
against this Tide, but plunging themselves head-
long in all manner of Vices, yet still pretending
a rectitude of their mind and will, have nothing
to doe with this prerogative of the Saints, For,
as a grave *Neoterick* of ours strictly observes, *None*

Rom. 7.25.

Vide D. Aug.
Ser. 5. de verbis
Apost.

The mystery of
 selfe deceiving.
 by. D. D. Cap.
 14.

can say, that sins are not *Theirs*, but the *Flethes*; but such have the Spirit besides the *Flesh*, contending with the *Flesh*. Now those, saith he, which are so ready with their *Non nos, sed caro*, Not us, but the flesh are oftentimes themselves nothing else but flesh; no Spirit at all to make the least resistance, but give up themselves in a voluntary subjection to the lusts and corruptions of the *Old man*. So that, this *non Nos, sed Caro* is but a vaine Pretence of *Theirs*, sounding nothing else but us, and our selves; For, in understanding, will, memory, affections, soule and body too, they are altogether flesh; Nature speaking of *These*, as sometimes *Adam* did of *Eve*, *Adest Os ex ossibus meis, et Caro de carne mea*, Here is Bone of my Bone, and Flesh of my Flesh, Gen. 2. 23.

Notwithstanding, in the committing of some grievous sinne, they have no doubt, a kinde of inward murmuring and reluctation. *Pilate* will not condemne *Christ*, but hee will first wash his hands, pretending that hee is innocent of his blood: Mat. 27. 24. *Felix* will give *S. Paul* liberty of speaking for himselfe, before hee will deliver him mercilessly to the *Jewes*, bound; Acts: 24. 27.

There is a grudging and recoyling in the consciences of most men, even *In*, and *Before* the act of their mistreadings; but this resistance is not from a minde renewed, but enlightened only; not from a religious feare of offending God for *this* or *that* sin, but the fearfull apprehension of punishments which shall follow upon those sins; so that they doe it only, saith *S. Augustine*, *simore parva, non a-*

more

The Christian Duell.

101

more iustitia, rather to avoide a hovering vengeance, then for any filiall obedience, or respect to God and his commaunds. And herein, as in a mapp or glasse, wee may see the difference of the combat betweene the *regenerate* and the *meere carnall man*; that of the *regenerate* is in the same faculties of the soule, betweene the will and the will, the affections and the affections; these faculties even in the renovated soule, being partly *spiritual*, and partly *carnall*, whence it followes that when the renewed part of the will (which is the spirit) invites us to good; the *unregenerate* part (which is the flesh) *swayes us to evill*; But the combate in the *meere carnall man* is betweene diverse faculties of the soule, betweene the understanding and the will, betwene the conscience and the affections; hee neither resisting temptations to sin, nor the swinge of them when hee is tempted, neither hating the sinne forbidden, nor loving the law forbidding it; but still drawes on cords with cart-roaps; vanities with iniquities; and these in a full measure, drinking them like water; untill hee come even to the overflowing of ungodlines; so far from holding backe from mischief, that hee doth it with greedinesse and swiftnesse; *committing all uncleannes with greedines*, Eph. 4. 19. *Et pedes festinanter currentes ad malum*; his feete are swift in running to mischief, *Pro. 6. 18.* the regenerate man checkes evill motions when they are offered; the carnall man gives them line and liberty of access without controule; *Sinne* to the one is like the booke Saint Iohn mentions; *causing bis-*

*Serm. 59.
de diversis.*

Iob. 15. 16.

ternes in the belly, Revel. 10. 9. To the other, like Ezeiels scroule; 'tis to him as honey and sweetnes, Ezek: 3. 3. That doth utterly distast, this doth affect and rellish it; hee, in the temptation of sin strives to avoyde the action; to this, the action is as ready as the temptation; so that, instead of the rayne or the snaffle, hee is altogether for the switch and the spurre, *veloces sunt pedes ejus ad effundendum sanguinem*, his feete are swift to shed blood: Rom. 3. 15. Once more, *The one keepeth his tongue from evil, and his lips that they speake no guile.* 1. Pet. 3. The others tongue frameth deceit, and deviseth mischief, and the poison of *Aspes* is under his lips; proudly vaunting with those in the Psalmist, *Quis est Dominus nobis?* with our tongues we will prevaile, *we are they that ought to speake, who is Lord over us?* Psal. 12. 4.

I deny not, but the same sin, according to the act may bee both in the regenerate, and the meere carnall man, but not without this qualification, in the one, for the most part, 'tis a sinne of will, and choyce, and delight, and custome, in the other a sinne of infirmity, and reluctance, and contempt, a sinne of invasion, not of appetite. Besides, as there is a difference in the manner of their sinning so there is in their opposition which they make against their sinnes; The reluctance, which the regenerate hath, is from the apprehension of the goodnes of Gods law, forbidding sinne; of the carnall man, from the apprehension of the truth of the judgements, denounced by that law, punishing those sinnes, that from love; this from feare.

Credis

Credit bonus, et verè credit; (saith Saint Augustine) *credit malus, sed non verè credit;* *credit Christum, sed odit Christum;* the good man beleeves, and hee beleeves truly; the wicked man beleeves too, but he beleeves not truly: hee beleeves *Christ*, but hee loves not *Christ*, hee beleeves him as a *G O D*, loves him not as a Iudge; in a word, *habet confessionem fidei in timore pænæ, non in amore coronæ.* Peters confession of *Christ*, and the *Divells* was all one in respect of the words, but not of the heart, they both acknowledged that hee was *filius Dei magni, the Sonne of the living God.* Math. 16. But see the difference: *Hujus confessio, quia cum odio Christi prolata est, merito damnatur;* *Eius, quia ex interna dilectione processit, æterna beatitudine remuneratur:* The *Divell* as an *Angell* that was fallen, enviously acknowledged Christs divinity, & therfore his own just condemnation: *Peter* as an *Angell* that should rise, had an inward tast of his mediaturship, and therfore of his owne undoubted glorification.

In fine, though the motions of the flesh bee alike in both, yet the humouring of those motions is not. *Aliud est concupiscere, aliud post concupiscentias non ire:* It is one thing to lust, another to goe a whoring after it. As it is one thing to glance and dart a wanton desire, another to court and plead it. A man may have, and hath and must, as hee is man, his carnall titillations, and yet a spirituall man all this while, if hee oppugne them, if hee withstand their march, and onset: But if hee once hang out his flags of truce, if hee give way to their fiery seige, if hee open the city-gates to let in this armed

D. Aug. Serm.
59. de d. veris
Tom. 10. p. 626

armed monster, the spirituall man hath lost the day, and the carnall hath the full triumph, Hearke what Saint *Augustine* in this case obtrudeth, *Quicumque carnalibus concupiscentiis cedis, atque consentis &c.* Whosoever thou art that givest way to thy carnall concupiscences, and either thinkest them good to fill up the saturity of thy lust, or else so seest them to be evill, that notwithstanding that evill thou doest assent, and so follow them where they leade thee, and what they suggest, commit, *Tu, tu quisquis talis es, totus, totus carnalis es*, Thou art carnall, Thou, thou whosoever thou art, art All, all carnall. And therefore the advice of the same Father will be seasonable here, If the infirmities of the Flesh be such, *ut concupiscas, saltem post concupiscentias non eas*; If thou must needs lust, (as lust thou must, because a man) yet run not after thy lusts; Though they surge and boile, let them not breake upon thee; though their floods rise, though they lift up their voyce aloud, though their waves are mighty, and rage horribly, let them not compass thee about, let them not come in upon thy soule; But though the raine fall, and the windes blow, and these floods come, and beate upon thy house of clay, yet remember the *Rocke* upon which it is founded, the *Rocke Christ*; The *Rocke of thy strength* (as *David* calls him) and the *Rocke of thy refuge, and the Rocke of thy salvation*.

Againe, seeing the Flesh is *Hostis internus & gravissimus*, (as *Origen* styles it) and that our greatest Enemies are those of our owne House, those that are about us, and within us, *p. 2. ceteris omnibus*,

Car-

*D. Aug. Serm.
5. de verb.
Apost.*

*Psal. 93.
v. 3. 4.*

Mat. 7. 25.

Psal. 62. 7.

carnis insidia formidanda sunt; we should principally beware of the Stratagems and Ambuscadoes of the Flesh; let us strive to awaken her forces, abate the edge both of her pride and treachery; knowing, that where this *Siren* sings, it doth but presage our shipwracke; when this *Delilah* imbraceth, 'tis but to betray us to the spirituall Philistine, 'tis the principall snare and pit fall the Divell useth to entrap us to our destruction. He may be the Father begetting sinne, but the Flesh, for the most part, is the Mother conceiving and bringing it forth. And therefore Saint James saith, that Every man when he is tempted is enticed and drawne away by his owne Concupiscence, Jam. i. 14. So that although Satan hath a hand, a powerfull, a subtle and malicious hand in tempting us, yet the Flesh and her Lusts carry the greater stroke; He tempts onely, the o her entice and draw away; he doth but lay the baite, the other cause us to play and nibble, and at length to swallow it. The Divell hath onely a subtilty in perswading, no power in compelling man to sinne, *Non enim cogendo, sed suadendo nocet; nec extorquet à nobis consensum, sed petit*, saith Saint Augustine. But the Flesh doth not onely insinuate consent to sinne, but even extort it; she being both a *Traitor* and a *Tyrant*, first layes her powder-plot, and then blowes us up. And therefore, let every one of us arme himselfe against the assaults of the *Flesh*, the suggestions of our corrupter Lusts; humbling and macerating these pampere'd bodies of ours by *Prayer* and *Abstinence*, choaking all in-

P

ordi.

D. Aug. Serm.
197. de temp.

ordinate motions, and all wayes of distemper and
 excesse, which may give them either flame or
 nourishment. You know who tells you, that *Glut-*
ony is the fore-chamber of *Lust*, and *Lust* is the in-
 ner-rooms of *Gluttony*. On the other side, *Absti-*
nence is the mid-wife of *Devotion*, and *Devotion* is
 the sister of *Zeale*, and *Zeale* is the mother of true
Prayer; so that there is neither *Zeale*, nor *Prayer*,
 nor *Devotion* truly without *Abstinence*; I meane
 as well a corporall as mentall *Abstinence*; a Re-
 straint from the fulnesse of bread, as from the ful-
 nesse of Sinne. For it is with the soule and Body,
 for the most part (pardon the similitude I beseech
 you) as it is with the Common-wealth, and the
 Exchequer; if the one be full, the other, they
 say, is still empty. The Soule, which is Gods
Exchequer and *Storehouse* of his Graces; when it is
 full of Contemplations and heavenly Entrance-
 ments, the Body is commonly empty of her car-
 nall repletions, as causing a drowlinesse and dül-
 nesse in all spirituall agitations. On the other
 side, the Body which is the Common-wealth of
 the senses, (the rebels commonly of the Spirit)
 when that is cramm'd with satiety, the bloud
 dancing in the cheeke and veines, and the joynts
 swimming with marrow and fatnesse, there is a
 kinde of maeelency and famine, and leannesse in
 the soule, all goodnesse is vacant and banish'd
 then, and Lust keepes her revell and rendezvous.
 A fit caution and *memento*, as I conceive, for this
 place and meeting, that those dayes which the
 Church hath of Old solemnly consecrated to
 the

the service of the Spirit, we devote not another way in making provision for the Flesh, to fulfill the Lusts thereof: That the time shee hath set apart for *Fasting and Prayer*, whereby we should magnifie the Lord upon the *strings and pipe*, and so make the tongue, *Cymbalum jubilationis*, *Avel-tinn'd Cymball*, wee over-lavish not to *feasting and excessse*, and so make our throate, *Sepulchrum aper-tum*, *An open Sepulchre*. I know, that *Noble assem-bles* require something extraordinary, both for *State and Multitude*, and let them have it; But withall, I beseech them to consider what *Lent* is, and with what devout strictnesse observ'd by the *Christian Church* for many hundred yeeres toge-ther; though in these dayes of *Flesh*, cryed downe by some pretenders to the Spirit, as a *superstitious* observation of our blinded An-cestours. But let them know, or (if they doe not) let them reade; reade *Antiquity* in her cleere, though slow streamings unto us, not the troubled and muddy waters, novelty hath cast upon our shore, and then they shall know, that it is a time of *Sackcloth and Ashes* and casting earth upon the Head, for the humbling and macerating of the Sinner; not of putting on the glorious apparell, your vaine shinings in silkes and tissues, for the ruffling of the Gallant. A time like that in the mountaine, of restraint and scarcity; when a few *barly loaves* and some *small Fisher* should suffice a *Multitude*, *Joh. 6.9*. Not of pomp or magnificence when the *stalled Oxe*, and the *pastur'd Skeepe*, and the *fallow Deere*, and the *fatted Fowle* are a service for the Lords *Anointed*.

Preached in
Lent ad Mag-
stratum.

1 King 2.4.

For mine owne part; I am not so rigid either in practise or opinion (or if I were in both, it matters not where a higher judgement and authority overballac'd me) to deny sicknesse or age, or (in respect of travell, or multitude of imployments) the publike *Magistrate*, what in this case were either convenient, or necessary, or enough; however I desire them to remember, that both the *Sword* and the *Keyes* have a stroke here; and so that they would feed onely, not cloy; nourish, not daintie up the body, knowing that when it is cocker'd and kept too high, the *Soule* it selfe is manacled, and more than lame and heavie in sacred operations. And therefore let us not be altogether men of *Flesh*; but as the *Father* hath it occasionally on this Text, *Vincat spiritus carnem, aut certe nē vincatur a carne*, let the *spirit* have a sway too, and though not wholly a *Conquerour*, yet make her not a *captive*; let our *Devotions* goe along with our *entertainments*, our *Acts of Charity* with our *Acts of Justice*: *Fœneratur Domino. qui miseretur pauperis*, saith the *Wileman*, He that hath pittie upon the poore, lendeth, or (as the Latine implies) putteth to use unto the Lord, *Prov. 19. 17.* Now, *Qui accipit mutuum, servus est fœnerantis*, The borrower is a *Servant* to the lender, *Prov. 22. 7.* So that the Lord is as 'twere a *Servant* unto him that hath pittie on the poore, because in that pittie hee lendeth to the Lord. And indeed, who would not be a lender to the Lord, when his interest may be a *Crowne*, and his reward *everlastingnesse*? who would not exchange a morsell of bread for the *celestiall Man-*

D. Aug. 43. Ser.
de verb. Dom.

na ? and almes for the food of Angels ? a few earthly ragges for the white Robe of the Saints ? Since most of these are not so properly a lending or benevolence, as a due. The gleanings of the Corn-field, and the shakings of the Vintage, were a Legacie long since bequeath'd the poore man by the Law, when the Gospel was yet in her non-age and minoritie : But now it is not onely the crums and fragments from thy Table, and so feed the hungry, or the courser shearings of thy Flock, and so cloath the naked : But visit the sicke too, and those which are in prison, Mat. 25. 26. So that our charity should not onely reach the impotent and needy, but the very malefactor, and legall transgressor. The groanings of the prison should bee as well listned to, as the complainings in the streets ; and at this time more specially, more particularly ; that those bowels which want and hunger have even contracted and shrivel'd up ; and those bodies which cold and nakednesse have palsied and benumm'd, not finding it seemes so much pittie as to cloath and feed them as they should whilst they were alive, may at last meet with such a noble and respective charitie, as to shroud and interre them like Christians when they are dead. In the meane time I have that humble suit to preferre to the Gods of Earth here, which David had of old to the God of Heaven. Oh let the sorrowfull sighing of the prisoners come before you, according to the greatnesse of your power, have mercy on those which are appointed to dye : Let your Vinegar be tempered with Oyle, Justice suger'd o're with some compassion,

Levit. 23. 22.

Psal. 79. 12.

2 Cor. 5. 10.

Job. 9. 3.

Psal. 130. 7.

Gen. 40. 22.
Esther 7. 10.

that where the Law of God sayes peremptorily, *Thou shalt restore and not dye*, let not there the Law of Man be writ in blood, and say, (except to the notorious and incorrigible offender) *Thou shalt dye and not live*. There will a time come, when wee shall all appeare before the Iudgement seate of God. And what then? what? The Sinners Plea will bee generally then, *Lord I cannot answer thee one for a thousand*. And what if I cannot? yet, O Lord, *with thee there is mercy and plenteous redemption*. But now and then it falls out so unhappily at the Judgement seate of Man, that parties arraign'd, though they answer a thousand in one (multitudes of inditements in one innocence) yet sometimes naked circumstances, and meere colourable conjectures without any solid prooffe at all, shall so cast them in the voyce of a dazled lury, that there is neither hope of *mercy nor redemption*; but *Pharaohs Baker* must to the Tree, and *Haman* to the Gallowes fifty cubits high. But in this case, *Bee learned and wise yee Iudges of the Earth, serve the Lord in feare, and rejoyce to him in reverence*, Psal. 2. 10.

But I have here digress'd a little, and perhaps a little too sawcily in this point of charity: let charity have the blame if shee have deserved it, whilst I returne where I formerly left you, and that was at a feast in time of fasting. Good LORD how preposterously, nay how rebelliously, and in one act crossing both the civill and ecclesiastick power which prohibite it. And therefore since nature saies, for the better maintenance and
sup

upport of these fleshly tabernacles, thou shalt
 cate and drinke *ad necessitatem*; and the church to
 take downe the frankenesse of nature, and tame
 the wildnesse of the flesh, (for in point of fasting
 there is as well a religious, as a civill, or politicke
 respect) saies, thou shalt not cate and drinke *ad
 intemperantiam*, let us so cate and drinke, that we
 may live and not lust, and so live, that thus ea-
 ting & drinking we care not if we die to morrow.
 The cause why *Moses* so long fasted in the Mount,
 was meere divine speculation; the cause why *Da-
 vid* did, humiliation: so that, the way to mortify
 the flesh, and to advance the spirit, is by the
 doore of abstinence, whereby wee may undermine
 the pallaces of lust and wantonnes, plant parcimo-
 ny as nature, where riotousnes hath beene study;
 that whereas men of the *Flesh* cate their bread
 with joy, and drinke their wine with a merry
 heart, *Eccles. 9. 7.* The man of the *Spirit* may be
 contrite and wounded, and so humble his soule with
 fasting, *Psal. 35. 13.* Beware then of this *Ingeniosa
 Gula*, this kick-shawed luxury, when the braine
 turnes Copke for pleasing both of the eye and pa-
 late: let's not court appetite, when we should but
 feed it; nor feed excesse, when we should strangle
 it. Moderation and sobrietie are the best Gover-
 nours of our meetings; and where these are, (as
 they are not too often in the meetings of a mul-
 titude) the example of our Saviour will allow us
 to turne *Water* into *Wine*; and the advice of his
 Apostle, to drinke it also for our *stomacks* sake;
 and doubtlesse sometimes for our *mirths* sake too,

Hooker Eccles.
 pol. lib. 5.

if

if we exceed not the bounds of *temperance*, nor flye out into *superfluity* or *Epicurisme*, which are the *bloss* and *staine* of *Societie*, and a hinderance of that true joy and comfort, which otherwise might smile in our publike meetings, when invitations are turned into riots, feeding into suffocation, clogging the body and damping the spirits, and (thereby) those blessings, which else happily might have shower'd upon us. A *Soule drown'd in meats*, as the Father phraseth it, can no more behold the light of *God*, than a body sunk in puddle can behold the light of the Sun. For, as fogs and mists arising from the Earth, and hiding the light of the Sunne from us, debarre us for the present, of the vertue of those heavenly influences, which otherwise we might partake of; So the fumes and vapours of an over-charg'd stomacke, ascending to the brain, cause a cloudinesse in the soule; hindring and darkning those heavenly speculations, which the Spirit would else mount to in *God*, and his Son *Christ Iesus*.

To conclude then, it should be our principall care to keepe the whole man brush'd; all fluttishnes swept of as well within, as without; not only those outward spots and blemishes which bestain the flesh; but even those smaller *dusts* and *atomes*, which over-sprede the soule. Remember, it is the white robe which is the dressing of the Saint; and that the hand which is wash'd in innocency is accepted at *Gods Altar*; The haire that is unshaven is not for his congregation, nor the fowle and uncleane thing for his kingdome. We read that *Solomon*

solomons

Israhels Temple had two altars; the one without, *Vbi animalium cadebatur Sacrificium*, where the bullocke was slaine for sacrifice; The other, within, *Vbi Thymiamitis offerebatur incensum*, where incense and perfumes were offered, the best mirrhe, and the onyx & the sweet storax. And we know that this temple of the holy Ghost hath two altars also; the one *without*, in the flesh, where the bullocke should bee slaine, the Hecatomb of our hundred beasts offered, our *beastly lusts* and corruptions, which fight against the soule. The other *within*, in the minde, where the fumes of mirrhe and frankincense ascend, the incense of prayer, and gratulation, that spirituall holocaust, that viall of the Saints, full of odours, which reacheth the very nostrils of the Almighty. On these two altars, God requires a two fold sacrifice; *munditiem in corde*, cleanness in the heart, which David so vehemently desired, *create in mee a cleane heart O God*, Psal. 51. and *castitatem in corpore*, chastity in the body, which S. Bernard call's *martyrium sine sanguine*, a martyrdome without blood; where there is a death of the flesh, without the death of the body; a death of her lusts, and a death of her corruptions by mortifying and subduing all carnall rebellions. And this martyrdome of the flesh S. Paul glories in, *I keepe under my body*; or as the Greeke hath it *σωματιν ἐν δουλοῦν*, *Corpus contundo, et Lividum reddo* (soe Paulinus reades it to S. Augustine) *I Bray as it were, and macerate my body*, and marke what followes, *ἐν δουλοῦν In servitutem redigo*, I bring it into subiection. 1. Cor. 9. 27. And in

1. Kings 6. 20.
& 22.

Eccles. 24. 15.

D. Aug. 256.
serm. de temp.

S. Bern. inter
sententias.

Paulin. Ep. 58.

The Christian Duell.

subjection indeed it must be brought, in subjection to the soule; which as it gives the other forme; so it should steere and master it. *Vnumquodque secundum hoc vivat, unde vivit* saith S. *Augustine*; let every thing live according to the rule and platforme of that by which it lives. *Vnde vivit caro tua? De anima tua; unde vivit animatus? De Deo tuo; unaquaque harum secundum vitam suam vivat*: Whence lives thy body? from thy soule: whence lives thy soule? from thy God: Let both then live, according to that Life which gave them life. The world was made for man, and man for his soule, & his soul for God. *Tu recte vivit caro secundum animam, cum anima vivit secundum Deum*; The sweet Saint *Augustine* still; then the body lives rightly according to the soule, when the soule lives rightly according unto GOD. Let the body then so live after the soule, and the soule after GOD, that both body and soule may live with God in his eternall kingdome, and that for his deare Sons sake, *Iesus Christ* the righteous: to whom with the Father, & the holy Ghost bee all honour and glory ascrib'd both now, and for ever. Amen.

6 SE 59

Gloria in excelsis Deo.

FINIS.

D. Aug. Sermon.
13. de verb.
Dom.

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